# OF THE VVOOD CALLED GVAIACVM, THAT HEAL[illegible]H THE FF[illegible]E P[illegible]C[illegible] AN[illegible]

also helpeth th[illegible] goute in the feete, the si[illegible]ne, the palsey, le[illegible]ce, dropsy, fallynge euyll, and other dyseases.

BRITISH MUSEUM

LONDINI IN AEDIBVS THO. BERTHELETI. M.D.XXXVI.

CVM PRIVILEGIO.

# The preface of Thomas Paynel chanon of Marten abbey, translatour of this boke.

Not longe agoo, after I had translated into our englysshe tonge the boke called Regimen sanitatis Salerni, I happened being at London to talke with the prynter, and to enquire of hym, what he thought, and how he lyked the same boke: and he answered, that in his mynde, it was a boke moche necessarye, and very profitable for them that take good hede to the holsome teachynges, and warely folowed the same. And this moche farther he added therto, that so farefor the as euer he conde here, it is of euery man very well accepted and allowed. And I sayd, I pray god it may do good, and that is all that I desyre. And thus in talkynge of one boke and of an other, he came forthe and sayde: that if I wolde take so moche peyne as to translate into Englysshe the boke that is intilled De medicina guaiaci, et morbo gallico, wrytten by that great clerke of Almayne Ulrich Hutten knyght, I wold, sayd he, do a verye good dede. For seynge hit is

sothe

oth, as this great clerk writeth of this medicine Guaiacū (for he hym selfe hath had the verye experience therof) how nedefull and howe beneficiall to the common welthe were it? for almoste into euerye parte of this realme, this mooste foule and peyneful disease is crepte, and manye sooze infected therwith. Whan he had sayde thus his fantasye, and that I hadde bethought me and well aduysed his wordes, I answered: If I thought it wolde do good, I wolde take the peyne with all my verye harte, and hit were mocbe greatter, and yet (sayde I) I feare me, it be as mocbe or moze than I am able to accomplysshe. For I doubt whether I may com to the clere vnderstandyng therof or not: It is in erneft a matter straunge inough to translate, not onely for the names of herbes and other dyuers thynges therin conteyned, but also for the phrase and eloquente style. But what so euer aunswere I made hym, I finally determyned to translate the sayde boke, as I haue done in dede, not so well I am sure, so playnly and so exquisitely as many other coude, if they wold vouchesafe to take the peyn: but yet I trust I haue not mocbe erred from the true meanynge of the auctour. And I saye not the

contra-

contrarye, but ſomme wordes haue I lefte barely engliſſhed, and ſomme not at al, but they be ſuche, as are by thoſe names in latine vſually knowen to phiſitions, withoute whoſe counſayl (ſpecially thoſe that be approued and knowen to be ſyngularly lerned in phyſyke) I wold counſayll no man to be to bolde either to practiſe or receyue any medycine.

¶ At Marten Abbey. anno dñi. 1533.

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## ¶The begynnynge of the frenche pockes, and why it hath dyuers names. Ca.i.

IT hathe pleased god, that in our tyme syckneſſes ſhuld aryſe, whiche were to our forefathers (as it maye be well coniectured) vnknowen. In the yere of Chriſt. 1493. or there about, this foule and moſt grenous diſeaſe began to ſpredde among the people, not in Fraunce, but fyrſte at Naples in the fretchymens hoſte, wherof it toke his name (which kept warre vnder the frenche kynge Charles) before hit appered in any other place. By whiche occaſion the frenche men puttynge from them this abhorred name, calle it not the frenche pockes, but the euyll of Naples, reckenynge it to theyr rebuke, if this peſtilent diſeaſe ſhulde be named the frenche pockes. Not withſtandynge the cõſente of all nations hathe obteyned, and we alſo in this boke wylle calle it the frenche pockes, not for any enuye that we beare to ſo noble and gentyll a nation, but bycauſe we fere, that all men ſhuld not vnderſtand, if we gaue it any other name.

¶ At the fyrste ryſynge therof ſome men ſuperſticiouſly named it meuyn ſyckenes, of the name (I know not) of what ſaynt. ſome accompted it to come of Job ſcabbe, whom this ſyckenes (I thynke) hath brought in to the numbre of ſayntes. Some inged it to be the infirmitie, wherwith the monke Euager was greued, throughe immoderate colde and eatynge of rawe meates, whan he was in deſerte. And therfore he alſo was ſought from ferre countreyes, with great reſorte of men, offeryng gyftes habundantly at his chappelle, whiche is in Weſtrike. And bycauſe the name of ſaynct Euager was not knowen amonge the common people of Almayne, they called it Fyacres ſickenes for Euagers. Not enquerynge what the lynes of theſe were, but onely beleued that theſe coulde helpe them. Suche opinions hadde the people, and thus they dydde ryſe: There was ymages offered and hanged before ſaynt Roche, and his olde ſores were newe remembred, whiche thynge if it were done of a godly mynde, I doo not reproue, but if it were done, that thoſe might get auãtage that were the inuẽters therof. I mervayle that diſceyte ſhulde haue place in ſo great diſcomforte and ſorow, and in ſo myſe-

myſerable diſtruction of mankynde.

¶But the diuines did interpzetate this to be the wzathe of god, and to be his punyſſement foz our euyll lyuynge. And ſo dyd openly pzeache, as thoughe they, admytted into that hye counſaylle of god, had there lerned, that men neuer lyued wozſe, oz as who ſayth in that golden wozlde of Auguſtus and Tiberius, whan Chziſte was here on ertbe, moſte myſchenous diſeaſes dydde not begynne: oz as who ſayth, that nature hath no power to bzynge in newe diſeaſes, whiche in all other thynges maketh greate chaunges: oz as who ſaythe, that within ſhozte tyme in our dayes (bycauſe menne be nowe of good lyuyng) the remedy of Guaiacum is founde foz this ſickenes. So well theſe thynges do agree, whiche theſe mens myndes, that declare god (as they thynke) do pzeache vnto vs. Than began the phiſitions buſyneſſe, whiche ſercbed not what ſhuld take away this diſeaſe, but what was the cauſe therof, foz they myght not abyde the ſyght of it, moche moze they abſtayned from touchynge. Foz whan it fyrſte began, it was of ſuche fylthynes, that a man wold ſcarſely thynke this ſickeneſſe, that nowe reygneth, to be of that kynde. They were

bykes, sharpe, and standynge out, haupnge the similitude and quantite of acornes, from whiche came so sowle humours, and so gret stynche, that who so euer ones smelled it, thought hym selfe to be enfect. The colour of these pusshes was derke grene, and the sygbt therof was more grenous vnto the pacient than the peyne it selfe: and yet their peynes were as thoughe they hadde lyen in the fyre.

¶ This disease, not longe after his begynnyng, entred into Garmania, where it hath wandred more largely than in any other place: whiche thynge I do ascribe vnto our intemperaunce.

¶ They whiche than toke counsayle of the sterres, prophecied, that euyll not to endure abone. vii. yeres, wherin they were disceyued, if they ment of this disease and all the inel that cometh therof: but if they mēt it of the forsaid most fylthye kynde, whiche cometh of hym selfe, and not onely of infectiō, but throughe the corruption of the ayre, or the ordinaunce of god: than were they not dysceyued. For it taryed not longe abone the. vii. yere. But the infyrmytie, that came after, whiche remayneth yet, is nothynge so fylthy. For the sores at sometymes ben

litel

kyckk, not so hye nor so hard. And somtyme there is a certayne brode creppynge scabbe, for his venym entreth deper, and bryngeth forth more diseases.

¶ It is thoughte this kynde nowe adayes to growe in no person, but throughe infection by defylynge of hym selfe, which thing especially happeneth by copulation. For it appereth manifestly, that yonge chyldren, olde men, and other, whiche are not gyuen to the bodily luste, ben very seldome infected therwith. And the more that man is gyuen to wantonnesse, the sooner he is infected. And as they lyue, that ben taken therwith, so other it shortely leaueth them, or longe holdeth them, or vtterly consumeth them. For it is very easy vnto the Italyans and Spanyardes, and so such as lyue soberly, but throughe our surfetynge and intemperate lyuyng, it dothe longe contynue with vs, and greuously doth vexe and chafe vs.

## ¶ The causes of this disease. Cap. ii.

The phisitions haue not yet certeynly diffined the secrete causes of this disease, although they haue longe & peinfully with greatte Variete serched therfore.

But in this thynge all do agre, which is very euydent, that throughe some vnholsome blastes of the aire, which were at that time, the lakes, fountaynes, flodes, and also the sees were corrupted, and therof the erthe to receyue poyson, The pastures to be enfected, venemus vapours to come downe from the ayre, which lyuing creatures (in drawynge the brethe) receyued. For this disease was founde in other bestes lyke as in men. The astrologers fetch the cause of this infirmytie frome the sterres, sayenge, that it procedethe of the coniunctions of Saturne and Mars, whiche was not longe before, and of. ii. eclipses of the sonne: and they do affirme, that by these sygnes they myghte perceyue many colerycke, and fleumatike infirmities to folowe, whiche shuld long continue, and slowly departe, as Elyphancia, leyre, tetters, and all ykl kynde of scabbes and boikes, and what so euer euykles deformethe and vnfassionethe the body, as the gout, palsey, sciatica, ioynt ache, and other lyke dangers. And that these thinges shuld chaunce rather in the north parte by reason of this syne Aquarius, wherin fel the first eclypse: And in the west part by reason of this sygne Piscis, in the whiche fell the last eclyps. But the phisitions affirmethis sickenes

nes to come of yl and habundant humoures, as of coler blacke adust yelowe, and fleume salt or adust, and that of one of these alone, or of certayne, or els of al these myngled, whose sharpnes strekinge to the outwarde partes of the body, burneth and dryeth the skyn, and sylleth it ful of scabbes, but that which cometh of rawe heuy and grosse humoures, they saye is driuen into the ioyntes, and causeth great peine in them, and to arise knobbes and swellynges, & knottes to gether, and the skyn to ryuell. And moreouer the heed to ake, wherby the beautie of the body is clene altered & gone. Some brefely concludyng say, that this infirmitie cometh of corrupt, burnt, and enfect blod. And all these thinges were in doubtful disputatiō, ỹ nature therof not yet knowen, but now it is knowē, they be also approued. for in myne opynion this sickenes is no other thinge, but a postumation & rotting of vnpure blod: the which after it begynneth to drye, turneth into swellyng and hard knobbes, the which thinge procedeth of the lyuer corrupte.

¶ To knowe more of the nature or qualytyes of this infyrmytie shulde be very tedious and harde to iudge. For we se in our tyme, what dyuers concertations, and opinyons haue benne to boldely disputed:

and what peyne the phisitions haue taken therin, sens the begynnynge therof. The phisitions of Garmanie, for the space of.ii. yeres medled with suche disputation, and yet whanne I was but a boye, they vndertoke to heale me: but what profit cam therof, the ende hath shewed, not withstandinge they were bold to medle with strange dregges and spices, and to myngle and mynister many thynges, whiche they shulde not haue mynystred. And I remembre, they forbode me to eate peasen. For in some places there growe certayne wormes in them with wynges, of the which hoggeflesshe was thought to be infected, bycause that beaste specially was diseased eyther with this, or els with an other not moche vnlyke vnto this.

## ¶ Vnto what disease the frenche pockes are tourned. Cap. iii.

The peynes of this dysease alredy rehersed are in maner no peines to þ grefes that folowe therof: for this dysease tournethe it selfe in to great inconueniēce and peine: In so moche

moch that al maner of ſyckenes, hauyng or cauſing any peyne in mās ioyntes, ſemeth to be cōteyned therin. For fyrſt there is ſharpe ache in the ioyntes, and yet nothynge appereth: afterwardes the gatherynge to gether of humours cauſethe the membres to ſwel, but after that ſuche vyle matter is waxed harde, than a man ſhall fele the vehemente peynes therof. This is the fyrſte commyng therof. For it ſemeth to edifye and fortyfie a caſtell, there to reſte a longe ſeaſon, and thens to diſperſe and caſte into euery parte of the bodye all maner of ache and peynes. And the longer the ſayde ſwellynges tarye fro rottynge and ryppynge, the more peyne ſhall the pacient ſuffer. And aboue all other peynes of this infirmitie, this is the violenteſt, and that troubleth man mooſte. I myſelfe had ſuche a lyttell knobbe, and ſwelkyng aboue my left hele in the inner ſide, the whiche after it was indurate and harde, by the ſpace of. vii. yere, coude by noo power of oyntementes, or any maner lappynges and cheryſhynges be made ſofte, or cauſed to putrifie and rotte, but contynued ſtylle lyke a boone, vntylle that by the helpe of Gnaiacum it vaniſhed away by kittell and lyttell. This thing as touchyng women re-

steth in their secret places, hauynge in those places litel pretty sores ful of venemus poison, being very dãgerous for those þ vnkuowingly medle with them. The which sicknes gotẽ by such enfected womẽ, is so moch the more vehement and greuous, how moch they be inwardely poluted and corrupted. By this the senowes (at somme tymes) do slacke and waxe harde again, at somtyme they shrinke, and some time the sicknes turneth it self into the gout, or into the palsey, or into apoplexi, & infecteth many one with lepre. For it is thought, that these infirmities be very neighbours one to a other. And that for many reasons, whiche are cõmen to bothe euyles. They that be taken with pockes, often times becom lepres, and oftẽ times through the sharpnes of their peynes they shake and queuer as men in a feuer.

¶ After all this there buddeth out and appere smalle holes and sores, whiche tourne them self into cankers and phistuls, or continual sores: and the more they putrifie, the more they diminisshe the bone. And whã the bones be putrified and corrupt, the pacient through long continuance of sickues, waxeth leane, for the flesshe consumeth awaye, and there remayneth but onely the skyn to

couer

couer the bones withall: and throughe this many a one chāseth to be thisiques, the whiche inwardly be full of corruption. Beside all this, out of this infirmitie flowethe an other, whiche some men do calle cacesia, the whiche fylleth a mans flesshe & also his skyn full of water: Somme haue sores in theyr bladder, and often tymes many mens lyuer & stomake is vtterly consumed by this infirmitie. And in this thinge theyr opinion is fals, that saye that the gatherynge together of humours and swellynges wrinkels and knottes come not of the nature of this infirmite, but that it chanceth onely to those that haue benne rubbed and anoynted with ointmētes made with quick siluer. I am sure the moste parte of the phisitions of Almain be of this opinion, but yet they haue ben disceyued in this sicknes, as they be in many other. For I knowe it for a suretie, there be some, that haue hadde these infirmities and sycknesses, which were neuer noynted with quicke syluer, as I haue had experience in my father Vlriche de Hoten.

## Howe men at the begynnynge resysted this infirmitie the frenche pockes. Cap. iiii.

Iohan

Whan the phisitions were thus amased, the surgions came forwarde in the same errour, and putte to theyr handes: and fyrste they beganne to bourne the sores with hote yrons. But for as mocke as it was an infinite labour, to touche them all, they wente aboute to auoyde them by oyntementes, but dyuerse menne vsed dyuers oyntementes, and all in vayne, except he added quicke siluer therto. they bete for this vse the pouders of mirre, of mastique, of ceruse, of bayberyes, of alam, bolly armenie, cinaber, of veermelon, of corall, of burned salte, of rustye brasse, of leddrosses, of rust of yron, of Rosen, of Turpentyne, and of al maner of best oyles, oyle of bey, oile of pure roses and terebinthium, oyle of gyneper, of great effect, oyle of spyke, swynes grece, fatte of oxe feete, and butter made specially in may, talowe of gootes and hartes, virgins honye, pouder of rede wormes dryed in to dust, or consumed with oyle and beaten, camfere, euforbium, and castory: and with .ii. or .iii. of these forsaid thinges myngled to gether they auoynted the sicke mans ioyntes, his armes,

his

his thyes, his backe bone, his necke bone, with other places of his body. Somme anoynted them ones a day, some twyes, som thryes, some foure tymes. The pacyente was shutte in a stufe, kept with contynuall and feruente hete, some. xv. and some. xxv. hole dayes: And some were layd in a bedde within the stewe, and anoynted, and couered with manye clothes, and were compelled to sweate. Parte of them at the seconde anoyntynge beganne to faynt mernayllously. But yet the oyntment was of such strengthe & effect, that what so euer disease was in the hyer part of the body, it drewe into the stomake, and from thens vp into the brayne, & thens the disease auoyded both by the nose and the mouthe, that dyd put the pacient to such peyne, that except they toke good hede, theyr teth fell out, all theyr throtes, theyr longes, theyr roffes of the mouthes, were full of sores, theyr iawes dyd swell, their teethe were leused, and contynually there auoyded the moste stynkyng skome and mater, that coude be, and what so euer it rāne vpon, by and by it was polluted and infected, wherby theyr kyppes so touched, gathered sores, and within forthe theyr chekes were grenously peined. At the place, where they

they were, dyd stink. which maner of curing was so peinful, that many had leuer dy thā so to be esed. How be it scantly the hūdzeth persō was esed, but shortly after fel down again: so that his ese dured very few days. wherby men may esteme, what I suffered in this dysease, that proued this maner of curing a. vi. tymes, with great ieopardy and perylł, wrastling with this euyll .ix. yeres. And yet in the mene time taking what so euer thing was thought to withstand and resiste it. For we vsed bathes & herbes lapped about them, and drinkes and cozesies. And for this we had arsnicke, inke, calcantum, verdegres, or aqua fortis, which wrought in vs so bytter pein, that they might be indged very desirous of life, that had not leuer dy thā so to prolong theyr lyfe. but tho curings were most bytter & peineful, whiche were made with ointmentes. And was also so moch the more dāgerous bicause the ministers of it knewe not the operation therof. For the surgions only dyd not vse it, but euery bolde felowe went about playing the physition, gyuynge to all maner of men one ointment, eyther as he had sene it ministred to other, or as he had suffered it hym selfe. And so they heled all men with one medycine.

eine, as the prouerbe saythe, One woo for both fete. If ought happened amys to the sike, for lack of good counsel, they wyst not what to do or say. And these men tormẽters were suffred to practise on al persons what they wold while the phisitiõs were done as in an vniuersall errour and ignorance. And so with out order or ruke, with tormente of heate and sweat plẽtie, al were cured after one facion, without regard of tyme, habyt, or complection. Nother these ignorante anoynters had not so moch knowledge, as with layes to take away the mater, whiche caused the euyl, or to diete them, or appoint any diuersite of meate, but at lẽgth the matter must come to this poynt, that they shuld lose theyr tethe, for they were losed, theyr mouth was all in a sore, and through coldnes of the stomake and fylthy stenche, they lost appetite. And all thoughe their thyrste was intollerable, yet founde they no kynde of drinke to helpe the stomake: Many were so light in their brayne, that they coude not stand: & some were brought into a madnes: and not onely theyr handes trẽbled & shoke therwith, but also their fete and all the body: som mumbled in theyr spekyng as longe as they lyued, and cowde haue no remedy.

And

And many J haue ſene die in the myddel of their curynge. And one J knowe dyd ſo his cure, that in one daye he kylled .iii. huſband menne, thꝛoughe immoderate heate whiche they ſuffred pacientlꝝ, ſhutte within an hote ſtewe, truſtynge that they ſhulde the ſooner obteyne theyꝛ helthe, tyll thꝛoughe vehemente heate theyꝛ hartes fayled them, and perceyued not them ſelfe to die, and ſo were wꝛetchedly ſtrangled. Other J ſawe dye, whan theyꝛ thꝛotes were ſwollen in the intrie, that firſt the fylthy mater, where they ſhulde haue anoyded in ſpyttyng, coud fynd no way out, and at length theyꝛ bꝛeth was lyke wiſe ſtopped: and an other ſoꝛt, whan they coude not pyſſe: Very fewe there were, that gat theyꝛ helth, & they paſſed thꝛough theſe ieopardies, theſe bitter peines, & euils.

## What helpe J Vſed in this ſickenes. cap. V.

AS often as J was anoynted, to kepe theſe euylles from my mouthe, that cuſtomably came, J Vſed onlꝝ alam, whiche J kepte in my mouthe, rollynge it frome one

one syde to an other, vntyll it melted. And whan I went aboute to wrappe vp my sores, and comfort my membres, I vsed these herbes, absinthio, camomilla, hyssoppe, pulegio, artemisia, sage, and other such boyled in wyne and water.

¶ And ones for my sores I made an oyntment by the counsel of Eptelwolfe, of alam, verdigrese, purist hony, and vinegre by equall portions.

¶ And afterwarde I lerned af a souldiour in Italy an other oyntmente, made of lyme and water, after this maner. I put wel watet or ryuer water into a newe potte, neuer seasoned before with any lycour, and sod it therin: and whan it boyled feruently, I powred it vppon vnsleyt lyme (that is it, that no water hath touched) in a bason or a clene vessell of wodde, before not occupied with any lycour. And whan the lyme was dyssolued, and after a lyttel reste laye in the botom: I toke awaye the skome that swom aboue, and mouynge not the lyme, powred out the clereste water, and kepte that for my pourpose, whan I wolde occupie it: I toke a sponge or a lynnen clothe, and depped hit in the water, somme tyme rolled, as I moughte, and often tymes warmed

and moysted my sores therwith, washynge and wyppynge awaye all the fylthynesse. Thanne I toke a peece of cloth so moysted, and lapte it about my sores. And with this water my peynes were cased, and the swelkynge swaged, the soores were clensed, and the heate and enflamations dryuen awaye, whiche thynge is to be mervaylled at, seynge the nature of lyme other wyse is to kendle. I founde nothynge lyke this: And me thoughte I was well holpen therwith, and had auoyded the distruction, that was at hande. In so cruel assautes of this disease I vsed also cassia, if I wolde be laxatyue, and dyd often tymes sweat, & let go bloode drawen oute with gourdes. And whanne I was in Italy monysshed, that to eate in the morynge the quantite of a walnutte of rasins terebinthia, shuld be of great efficacitie to amende the fautes of the bloode, what maner of thynge it is I knowe not, and to make the bely lanke, and helpe the stomak, whiche bothe thynges I founde trewe, I vsed the same. They sayde also, that it dyd helpe no lyttell thynge the synowes, and strengthed the ioyntes and membres. And by this meanes and abstinence of meate and drynke, and good dyete, I auoyded many thynges,

thynges, whiche mought haue vtterly dystroyed me in so longe a iniurious seson, for the mooste parte wandrynge abrode in the worlde, and throughe pouertie dryuen to moche aduersite, neuer at rest and quietnes, but alwayes vexed and troubled. And haue so preserued my selfe, that all thoughe my legges were eaten with so many depe and greuous sores, yet was there not one synewe hurte, nor one bone perysshed. And if at any tyme the disease toke my face, no euylle happened in my mouthe and tongue, so that the inwarde partes were preserued: For I voyded awaye those thynges, that myghte hurte my stomake, and with a rare helpe defended my lyghtes and lounges: and by these helpes I moughte suffer and dryue forthe this dysease, but clerely putte it awaye I conde not: whiche thynge was the easynge of peyne, and not the cuttynge away of the cause of peyne, the differrynge of euyll, and not the takynge away therof.

A better remedy came of Guaiacus, ye of that onely came helthe, whiche I do intend nowe to discribe

## ¶ The discription of Guaiacum, and the fyndynge therof and name. Cap. vi.

If we ought to giue thankes vpwarde vnto god, bothe for good and euylle: howe moche are we bounde for the gyfte of Guaiacum: ye howe moche doth the gladnes and ioye of his benygnite towarde vs, passe the sorowe and pein of that infirmitie? The vse of this wod was brought to vs out of an ylonde namyd Spagnola, this ilonde is in the west nigh to the contrey of Amerik, set in that place where the length of Amerike, stretchynge into the northe, doth ende: and was founde of late dayes amonge the newe landes, whiche were vnknowen by the olde tyme. All the inhabytauntes of that ylonde somtyme be diseased with the frenche pockes, lykewyse as we be with the meseles, and small pockes. For they haue no other remedy for it but this.

¶ A certayne noble man of Spayne, being tresaurour in that prouince, was grenously troubled with that infyrmitie: And after the people of that lande hadde taught hym that

that medycine, he brought the maner and vse therof into Spayn, shewyng of what power and vertue it was in those partes. The phisitions wold not alowe it, perceyuynge that theyr profite wolde decaye therby, not withstanding at length they toke in hand to cure with the same wod, but with suche arrogancie, attributyng so moch to theyr preceptes and order, that except they were obserued, they affirmed this woode shulde be spent in vayn. Which thing I mernayle they coude perswade to any man, and make hym beleue it, seinge it is playnly knowen, that in that plande were neuer phisitions. And yet hath this wood Guaiacum always ben there vsed. But in this cure what besines is mete for the phisition, I wyll here after declare. Now I wyl speke of the thyng intended. They haue gyuen it this name Guaiacum. For so the Spaniardes wryte it with latyne letters, folowynge theyr owne maner of sounde, whiche worde the people of that plande pronounce with open mouthe Huiacum.

¶ And Paulus Ritius shewed me at the cytie of Auguste, that he harde saye of a Spanyarde, whiche had ben in that yland, that the fyrste syllable Gua, of this name, was

not pronounced of the Spagnolenses with G, but that his owne tonge dydde require it so to be wrytten. And they of that Flande sounde it with, H, puffed out, as though it were Huiacum, a worde of. iii. syllables with theym, and not Guaiacum. We maye gyue vnto it some excellent name, callynge it lignum vite, as Philo the phisition called his dregges the handes of god: and this daye the phisitions with greate boste calle their cōfections manus Christi, apostolicū, gratia dei, Antidotum, Paulium, and many other such superstitious names. They say it groweth lyke an asse with vs in height, is rounde, bryngyng forth a nutte moche lyke a chesse nutte, his tymbre is oyle and fatte, in colour lyke boxe, but somwhat blackisshe. And they iudge that the best, that hath most blacke: but that whiche is lyke to boxe, differeth from that, whiche is blacke. For this is within, and thother without: or to speke more playnely, the blacke is as hit were the harte and marowe. The wodde is meruaylous heuy, for the leest pece of hit, caste into the water, synketh streyght to the botom. There is no wodde so harde, as it. For it is so harde, that it wyl not cleue: nother hytherto haue we sene any, that was

chyned.

chyned. And they that sell it saye, it wyl in no wise yane or chap. When it bourneth and flameth, it maketh a swete odour: and there foloweth fro it, when it burneth, a gomme, which we yet knowe not, for what purpose it serueth: This gomme is somwat blacke, & shortly after it is fallen away, it is verye hard. The barke is not so thyck, but is mer uaylous hard. Whiche tokens well marked, I thynke he that shal counterfete this wod, can not deceyue the byer. For be it, a manne may be deceyued in the colour, howe is hit possible all these thinges to be in one, a fatnes, smellynge, somewhat lyke rosen, suche weyght as no wodde hath beside? Than the gōme that cōmeth from it, when it flameth: suche hardnes that may scantly be cut? And the left pece cast into the water wil not swim aboue? And the tast ones knowen wyll neuer suffre a man to erre, whiche as it is to al men vnpleasant, so it is to me ye very pleasant. They say it contynueth not after it be sodden, but paukethe, in the sommer after iii. dayes, and in the wynter somewhat later. And therfore we muste chose the fatteste and weightiest therof. For that whiche is olde, is lyght and leane. Upon this description lette the phisitions, if hit please

them, drawe out the causes of suche efficacitie by theyr longe disputation, as for me I more reioyce, that it is, than I serche what maner of thynge it is. Howe be it I graunt theym worthy of moche thanke, that shall first shew vnto vs the nature therof throughout knowen: But nowe there be some, that wey and esteme the strengthe and vertue of this tre by these knowen markes, as though they had suffred it in all poyntes. Whiche thynge is done, as me semeth, very hastyly and tymely, thynkynge that the cause and reason of suche efficacie and power oughte to be serched for in this tre, after his nature and vse is knowen, lyke wyse as it is done generally in all other medicines. But nowe of his vse, and how it ought to be prepared vnto medicine.

## ¶ Of the orderynge of Guaiacum in medicine. cap. vii.

IT is ordred after this maner. The wod must fyrst be made as small as maye be, whiche thynge somme do, at a torne, and thanne without any more ado, they laye the shauynges awater

a water, and somme doo fyrste bruyse or stampe theym in a morter, soo moche that they brynge them into pouder and duste, to thyntente they maye the sooner be throughe soked, and theyr strength sodden out. But I wote not, whether that make any mater, I haue sene some, that haue cut it fyrst with a sawe, and thanne raped the peses with a rape, and haue taken and putte theym into water. Howe so euer it be, whether it be tourned, raped, or beaten to duste, they soke a day and a nyght one pounde weyght in eyght of water, taken eyther of a welle or of a ryuer, or as I dyd, of a pyt, than they sethe it in a newe glased pot, and clene wassshed, with a softe fyre of cokes, by the space of syxe houres, and more, Vntyll hit come to the one halfe, with great hede takynge and diligence, leeste hit runne ouer throughe moche heate. For that which ouer runneth loseth (they say) moch of his Vertue, and is of lesse power. And therfore it may not be sodden in the flame, but it requireth fewe cookes, and a potte not fylled almoste by the. iii. parte. The skome that floweth aboue, they taken away to anoynt the sores with: for we knowe it to haue moche power to drye. After it is thus sodden, they

ſtreyne it, & powre it in to a glaſſe. And than they put to the grondes eyght pound water and ſethe it agayne (as before) as it were a ſeconde meſſhynge. This thynner they gyue them to drinke with their meate: the fyrſte is dronke in the ſtede of a medicyne. And this is all to gether, that delyuereth vs from ſo great and grenous diſeaſe, this decoction is it. This is the chiefe poynt and anker of our helth. And it hath ſo lytel nede of any other thynge, that it wyll not abyde any maner mixture, or mynglynge, as I wyll ſhortly after declare. Somme wolde, that lyght water and clere ſhuld be gotten for this purpoſe. Some admytte all maner ſwete water indifferently, bycauſe in ſethyng what ſo euer it be, it is purified. All wolde that good diligence and hede ſhoulde be taken in tyme of ſethyng, that it rūne not ouer, or boyle to faſt, and they byd that the pot be cloſe ſtopped, that nothynge brethe out: but whā the ſkom is perceiued to ryſe, it muſt be ſoftely opened, and the ſkomme taken out, and ſo couered agayne. They putte this decoction (whan it is ſtreyned) into a glaſſe, onely bycauſe it ſhulde be ſene, and bycauſe a glaſſe of all veſſels is pureſt and clenneſt. The colour of this decoction is ſome what lyke

lyke muddye water, whan it is some what troubled. Wete lynnen in it, and it wexeth grene of a meruaylous shewe. The releffe therof at the fyrste taastynge, is some what soure, but to hym that vsethe it, by lyttell and lyttel it waxeth pleasant. The phisityons were so bolde, as to put, to a pounde of this, iiii. vnces of hony. Whiche thynge, as I do not improue, so do I denye it to be necessarye. And I wolde nothynge shoulde be added vnto suche a thynge, beinge of suche power, where as it nedeth not. For what nedeth a man there to bestowe his labour, where as no nede is: And to say the trouth, the releffe of Guaiacum is not so greuous, that it requireth to be tempred with hony. Yea were it not for my maysters the phisytions all men wolde be contented therwith. Howe be it what nedeth me to name phisytions, whan I speke onely but of tryflers? For they that be counnynge and expert, as is O moste noble prynce, Stromer thy phisition (and throughe frendshyppe myne also) and thy other phisition Coppus, suche I saye, vnderstode and knewe, howe hit is not conueniente, eyther to meddle it with vnknowen thynges, and myngle theym, or elles to adde oughte vnto those thynges,

ges, whiche as yet are not perceyned to lacke oughte. The whiche thynge as hit chaunced vs to haue communycatyon of this woode Guaiacum, at the citie of August, whan many had auysed me to commyt my selfe to this maner to cure: and I, for newnes of the thynge wolde here none of them: Stromer spekynge after this maner of this wodde with great grauitie of wordes sayde, that he feared leest the helthsom and excellent power of Guaiacum shoulde be diffamed through the superfluous additions of vnlerned phisitions: whiche thyng if hit were not done, nothynge coulde be founde better agaynste this sycknes. And with his wordes caused me streight without any taryenge to caste my selfe hedlynge into this experience of Guaiacum. And therfore I wold this, now ones spokē shuld be generally vnderstande, that as often as I shall complaine in this smal treatise of phisitions, all men shulde thynke me to meane theym, that haue no erudition nor experience, and that boste them selfe amongest the common people, of the title and name of their doctor shyp, which they bought that knewe nother greke nor latyn, and yet no science requireth more erudicion or knowledge of the tonges

than

than phiſike, the whiche beynge moſte ignorant, do lyghtly abuſe the ſymple people of Germaynie, ſeynge there is no double made of his lernyng, that is ones garnyſhed with the name of Mayſter doctour. But why haue I vſed in this thyng ſo many wordes? Veryly to make my cauſe good with the, excellent prince, and to defend my ſelfe agaynſt them, that by this occaſion mought accuſe me, as one that ſpake wordes more ſnappyſhe than beſemed me. Whiche thynge whan ſomme of the lawyers and diuines dyd of late, agaynſte whoſe lernynge they ſayde I inueyed without good maner, whan I dydde ſnybbe but onely the vnlerned, and them whiche were ſoore greued and were bytter ennemyes vnto ſuche good lernynge, they cauſed many a good manne to thynke, that I was agaynſt them, and yet was that thynge far from my maners, and alſo the purpoſe, wherin I than was occupied. Whiche thynge ſeing I perceyue your excellentnes to knowe wel ynough, I wyl leue theſe tunneagate anoynters, and theuyſhe phiſitions, and alſo theſe vntaughte doctours, and come vnto Guaiacum, the which in medicine muſt thus be vſed.

The

## ¶ The maner of curynge. Cap. viii.

The pacient muſt be kepte in a cloſe chambze, without ayze oz wynde, wbere fyze muſte be nourpſſbed contynually: oz eks he muſt be in a ſtewe, after the maner of Almain, wbicbe ſball not nede alwayes to be kepte botte, but muſt be cloſe, and defended from ayze, that noo ayze blowe vppon bym foz the tyme of this curation, he muſte alſo beware of colde. Therfoze if he be cured in wynter, oz in Autumne, he muſt loke, that he haue fyze in bis chaumber, erely in the moznynge ſpecyally befoze daye: foz than is the colde feruente, he muſt cauſe the cleftes of the wyndowes, if any be, to be ſtopped with playſter, oz other lyke matter, and vpon the chaumbze dooze muſt he hang carpettes, oz other lyke thynges, within and without, that no colde oz ayze entre into the chaumbze, oz come out. Whan he is thus ordered, his meate muſt be dimyniſſbed. Fizſt the fourthe parte of that he was wonte to take, and than the thyzde parte, and ſbortly after the one halfe, that he maye lerne to

beare

beare hunger: and his wyne muste be well watered: thanne muste he take a purgation, other with regarde that hit be suche a one as shall be thought sufficient to cutte away the cause, or take awaye the matter, that norissheth the disease, other such a one without any regarde at all, as maye emptye the hoole bealye. For that thynge, as I perceyue, onely is requyred, whiche thynge done, thanne maye ye therVppon begynne this worke after this maner. The decoction whiche was fyrst sodden, and is strongest, must be mimstred Vnto hym twise aday mylke warme, a gobblet or cyat ones in the morynyng at.V. of the clocke, or there about, and again at nyght, at. Vii. of the clocke, we call a ciates, a cuppe that wyl receyue half a pound, wherof we may gather, seing. viii. pounde of water is required to the sethynge of one pounde of wodde, and the one halfe therof muste be consumed in the sethynge, that so there muste. iiii. pound remayne, and muste drynke therof twyse a daye, that the decoction of one pounde of Guaiacum is suffyciente for the foure dayes. For hit is nowe a cōmen maner with phisitiōs, to measure theyr lycoures by weyghte, and they haue cleane caste vppe the names of measures.

ees. It muſt be dronke at one draught with out any breth takynge.

¶ After he hath dronke, let hym reſt more than. iiii. houres, and let hym the fyrſte. ii. be couered, that by the helpe of heate this medicine maye be dygeſted abrode into the membres, and the pacient maye ſweate out that that noyeth. whiche thyng to do howe profitable it is, I wyll declare whan place cometh. And it ſhall not hurte, if he be cloſe couered one hole houre before he drynke, that he maye be hotte.

¶ Some wyll not in any wyſe he ſhuld riſe from his bedde in fiue houres after he hath taken his ciates of drynke.

¶ He muſt take his meate in the myddaye, and not before, and than as lyttell as maye be, for this medicine aboue all thynges requireth an emptye bealy. And therfore he muſte eate, not to fyll his emptynes, but to beare vppe the lyfe, not to gether ſtrength, but to kepe hym ſelfe frō feinting. Nother is there any ieoperdy to be feared. For Guaiacum hath great ſtrength in it ſelfe both to refreſſhe, and alſo to comforte, not ſuche as be full, but onely thoſe that are empty. Ye they ſaye, that none faylleth, eate he neuer ſo lyttell, ſo that he drynke faythfully

this

this decoction. In the meane tyme, he shall not be anoynted in the out syde, excepte he haue soores or swellynges. And for this there is a whyte oyntment made of Cerussa, rose, oyle of rosis, with camphire, whiche is layde on with a lynnen clothe. Some anoynt them onely with the skom of Guaicum, or els drye it into ponder, and caste it vppon theym. And besydes this skomme, there is nothynge of this decoction occupied in the out parte. Some be healed in shorte tyme, and some in longe. The moste parte in.xxx. dayes. They commaunde hym to be pourged agayne the. xv. daye. For this reason I thynke, because, as Alexander Aphrodicius thynketh, they that hungre and receyue not theyr meate as they were wont to do, falle awaye, and gather a certayne sharpe matter and eger, so that such matter muste be auoyded, that the body of the sike may be emptie. This decoction shall not be dronken that morynynge, whan he receiueth his purgation: but at nyght lette hym take it agayne, and after that day, he maye eate more largely. And agayne the. xxx. daye more lyberally: how be it this more liberally, and that more largely must be very lytell, as I shall shewe you in the next chapi-

ter. But some, leste any impediment shoulde be to lette the operation of this medycine, haue kepte one order of eatynge equallye throughe out the. xxx. dayes: and truly the stronglyer a man abideth to hunger, the better and more quyckely he shall be healed. And although the desyre of eatyng growe dayly more and more, yet must he remembre to absteyne, comfortyng hym selfe with the suretie of helth, if he so do. For the bodye beyng so wasted and emptied, not onely with hungre, but also with sweat, ye beinge longe tyme as a deed bodye throughe the greuousnes of this euyll, shall hygbe faste to the appetite of meate and drynke.

When this cure is comme to an ende, so that the sicke is almoste redy to goo abrode, he muste than take agayne some medicine to purge hym with, but so that after that purgation, he may drinke agayne as he dydde before. iiii. or sixe dayes space, wherwith they make vp the hole cure. Some wyl not that he shulde go out of the chambre, where he lyeth, before he be throughe hoole. Some thynke. xxx. dayes suffyciente to kepe his chambre: and that he may than go forthe, but yet warely by lyttell and lyttelle, and not streyght into the open ayre: but fyrste he

he muſt walke in the ſame houſe, from cham
bre to chaumbre, and than to ſome neygh-
bours houſe, not ferre of: Untyl he be vſed
to ſuffer the ayre. For there maye be no ſo-
deyne chaunge, but muſte vſe hym ſelfe to
all thynges by lyttell and lyttell. And that
whiche remayneth of the ſyckeneſſe they ſay
wyll lyghtely be hoole, after he ones ſtere
abrode. And that to be trew I haue proued
in my ſelfe. For whan the. xxx. days were
paſſed, the ſoores of my legges were not
yet cloſed, and therfore I kepte .x. dayes
more. And whan thoſe. x. days were gone,
yet was not I hoole. wherfore, ferynge the
colde, bycauſe wynter than beganne, I in-
tended to kepe in other .x. dayes: but I was
compelled by the phiſitions counſell to goo
abrode, and put it in auenture, whiche thing
happed not amyſſe. Howe be it the ſoores
that I had than, were not depe in the fleſhe,
or ſwollen outwarde: but onely in the vtter
parte of the ſkynne, and lacked nothynge
els but ſkynne to couer them with, whiche
they had ſcantly the. xl. daye after I wente
out. And I that tyme, in very ſharpe wyn-
ter, made my iourneye frome Hindeke into
Fraunce. The cauſes of this ſlowe hea-
lyng I dyd coniect this to be. The phiſition

ſuffred me to eate more mete(as I after perceyued) than I ſhulde haue done, and alſo he ſodde my drynke thynner than he ought. For I occupied not fully. v. pounde of this wodde, where as other occupie. viii. and ſome. x, wherin my phiſition was deceyued. For he, ſeinge my body weke of nature, and moreouer extennated & conſumed with the longe continuance of this greſe, thoughte that a lyttell thynge was ſufficient to drine away the diſeaſe, and for that cauſe fedde me the largelyer, fearynge ſoore leeſte my ſtrengthe ſhulde fayle me, which was double errour. For ſo muche as he ought not to haue loked what my body was thanne, but what maner body it was wonte to be, and agayn the nature of this medicine is ſuche, that it wyl ſuffer none to faynt for lacke of ſtrengthe. Wherfore be they neuer ſo weke, they ought not therfore to miniſtre the leſſe, but rather ſomwhat the more. For it dothe nothyng ſodenly, but werketh helthe by litel & litel. And therfore I alow beſt that decoction, that was longeſte at the fyre, and is comme to a lyttell of muche wode: ſo that I wolde counſaylle them, to the intente hit mought be the ſtronger, to ſethe hit often tymes to the thyrde parte.

And

¶And if any wolde be lose bekyed, that is wonte to be bounde, they wyll hym to take the ponder of Guaiacum sodde in the watir, and to drynke halfe an vnce therof in the morynge. And if that helpe not at the fyrste, to go thervnto agayne. But this framed not with me, noo nat whanne I toke it agayne.

## ¶Howe a man must lyue and dyet hym selfe in this cure. cap. ix.

There is yet moche a doo for the ordrynge of a man, as thouchynge his dyet. Some thynke beste to eate nothyng but breade, whiche Galen[a] calleth the cleanneste fedynge with, a fewe rasyns, whiche breadde they gyue to the weyght of. iiii. vnces, without salte or other sauce. And they thynke best to absteyne generally from all maner meate, excepte it be a lyttell brothe made with a chekyn: whiche they are contented he suppe or eate with his bread moysted therin once a day. For at nyght they gyue nothynge but a fewe rasins, and an vnce of breadde.

Other wyll that he haue halfe a chekyn, if

it be yet yonge and tender: but if it be any thynge growen, they thynke a quarter ynough, which muste be sodden in clene water. Wherunto they put nother salte, nother other sauce, but somme put a lyttell suger therto. Of breadde they gyue. iiii. vnces at nyghte, as before, a fewe rasins, with an vnce of breadde. But as longe as he is vnder cure, he muste take hede, that he neuer so mocke as tast salte. They allowne white breade, made of wheate, well bulted, whiche made for the nones, they season with suger. Whiche thynge is not euyll. There be som that adde to his fedyng (not so much in the place of meate as of medicine) a lyttell borage, other of the leaues onely, or (if there be any) of the flowers, which he shal eate sodden in water alone, or with his chekyn. And this is the order of fedynge that some do kepe continually, some thynke. xv. dayes sufficient for this dyete, and thā they wyll his hunger to be eased: and the. xv. day they gyue hym meate twyse. But lette them take hede, that folowe that. For truly this medicine requirethe, that the pacient be made as thynne with hunger as maye be possible. Howe be hit somme chaunce to be throughe healed within. xx. dayes, and yet

that

that not withstandynge they put to a fewe dayes more therto. They drynk vnto theyr meate of that seconde decoction not warmed but colde. And this is all the fare, for hyderto none durst passe this measure. Not withstandynge I dispyse not the phisitions, that dispute of the daungers, that maye chaunce to drye and hotte bodyes, if they be dryuen to this strayte dyete, bryngynge for them Galen and also Hipocras, whiche seme in many places to be agaynst this exquisite dyete in fedynge. But of these that vsed Guaiacum, I sawe as yet none in ieoperdye, and I gather at this tyme preceptes and monitions out of experiēce, and not doctrine out of bokes. And also I my selfe am of drye and hotte complexion, and yet this hūger brought me nother into a ptisike nor etyke, whiche thyng they seme to feare.

¶ For as moche as it is thought wysedome to prouyde for all thynges, I wyll that if any man feare hym selfe, that he gette phisitions to kepe hym, and that this is suffyciently spoken of this thynge. I wyll nowe go forwarde with other thynges.

¶ In the tyme of this cure, the pacyent muste forbeare al busynes, and cutte away all sadde thoughtes, and rest from al care.

And therfore they commaunde reste and quietnes from consultations, and also studyes: so that the mynde may vtterly be free from all motions & workinges, and gyue him selfe holly to ydelnes & rest, losed from al trouble and care, which thinge muste be vnderstand of all maner of men, but mooste specially of them, that be naturally melancoly: They muste also beware of angre: for that as Galene sayth, kendleth chefely the colerycke mater. And more ouer we must take hede, that nothynge happen in that tyme, that may moue vs to heuyneſſe.

Let the sicke person here syngers and mynstrelles, and gyue hym selfe to sportes, pastymes, and musyke, and some tyme delyte hym selfe with mery talkynge. But to company with woman, howe moche he muste eschewe that, I wyl shewe hereafter. I toke great pleasure in redynge & makynge mery thynges. And the phisitions spake agaynste hit, and not without a cause, seinge they beleued it to be labour and busynes vnto me: but I toke it not as my studye, but as a pastyme, and for my recreation. But yet wold I nat this to be to other for an example.

¶ Nowe some begynne to waxe very hungry after the syxte day: but I felt no grefe

before

before the. v. daye. And in this case this is the onely comforte, not to se other eate, nor to see meate, nor to smel the sauour therof. Neuer the lesse whan any perceyuethe hym selfe to faynt, and wexe feble for lacke of meate, I wolde not that he shulde by and by receyue meate or straunge confection, to comforte and bryng agayne his strengthe, but to refreshe his spirites with odours and plesaunte smelles: for euen with the sauour and smell of suche odours Galenus thynketh the spirite and lyfe to be nourysshed and comforted. Yet in this thynge as regarde muste be had, what euery mans complexion requireth, leste lyke thynges be ministred to them, that be dry and hotte, and vnto them that be moyste and colde, or thynges of one qualitie be minysstred vnto them all, that be of bothe extremes.

¶As I do more alow throughout the thinges, that growe amonge vs, as familiar & nygh to our nature, so by the example of Democrite, who with the vapour of hote breade made his spirite euen than departing to tarye hole. iii. dayes, thynke I that we shulde helpe theym that faynte other with that breed, or els with a rosted oynion hold to the mouthe? For I playnly knowe, that

in an oynyon was sometyme suche vertue and power. Whiche thynge is also proued to be done with the odour of wyne. For therwith Philip the phisition dydde recouer Alexander, as we may se in Quintus Curtius. And by the traditions of the olde phisitions we se his power and vertue in this purpose preferred aboue al. But by al meanes we muste nourysshe the spirite with the swete sauours and smelles: for so moch as that is the lyfe, and aboue all thynge the odour of olde swete wyne is praysed in this thynge. Next is the smelle of hony, specyally rose hony, also of appuls, of the whiche thynge Stromer neuer ceassethe to monysshe me, affermynge that he knowethe, howe stronge, and howe helpyng they be in this thing. Of these som prefer ozenges: other prefer cotonia mala. Vyneger is also praised, but specially Vineger made with roses: and mustarde is wel alowed. For these thynges, saye they, do refresshe the wyttes, and susteyne the strengthes. As for cynamom, nutmegges, styrack, citrous, safron, a giloflower, muske, camphire, and suche costly ware, I leue to deinte felowes, But cummin, aneise, corryander, lauander, amarake, roses, mynte, rue, rosemary, Violettes,

Violettes, ſage, caſtorye, with other growynge amonges vs, none of the phiſitions that haue any iudgement, improuethe, but they affirme theſe to be good for this purpoſe. And I oftentymes do vſe ſuch helpes to the greatte comforte of my helthe. The ſycke man may alſo vſe rubbynges, ſo that they be ſoftely done, by all the tyme of his ſaydē kyinge: whiche as they are for other thynges profitable, ſo I beleue they wolde not hurte in this thynge. Lette his heed be rubbed with a warme clothe, and combed with an ynory combe.

## That Guaiacus wyll not be myngled. Cap. v.

Forthermore this medycine wyll abyde nothynge to be putte to hit. Where at the phiſitions be commenly aſtonyed: whiche wolde we ſhulde haue none other medicines in price, but ſuche as receyue theyr power frō the .iii. partes of the worlde, which think that they ſhuld loſe all theyr auctorite, excepte they ioyned to gether for vs in their poticarye compoſitions, Indie, Aethiope, Aarabie,

Arabie, and the Garamantes, that dwelle in the extreme parte of the worlde. For what wylle they allowe, that is not deere and costly? And I beseche god, that theyr counselle be neuer harde nor obeyed in the Vsynge of this wodde Guaiacum. And that Stromer maye be in this thynge as a prophete, and in my iudgement a trewe. For he feareth, and that very wysely, leest they at lengthe wylle put theyr handes therVnto.

Therfore lette al men beleue me, that haue proued this medicine, that it is sufficient to heale this disease: and that of it selfe without any other thynge. But as I sayde, a purgation in the begynnynge, and agayn a lytell the .xV. day, and than in the laste ende, whiche thynge I wold haue done with som one thynge, not with any medicine made of many thynges. For I verely beleue, that the phisitions loke than to theyr owne profyte and lucre, and not for the helthe of men, whan they saye, they must serche, what taketh away the cause of this infyrmytie, as thoughe this wodde dyd it not. And verely this is euident, there is no other cause to vse suche purgations, but to clense the bely, and agayne with abstinence and hunger to drawe out and emptye the holle body. But

what

what saye ye therto? In that rude countrey where this Guaiacum groweth, are no phisitions, no straunge nor serfetched wayes nor rules of phisike. But perchaunce menne Vse there some herbe or rote to purge with, and all do vse one thynge, not to take away the grefe, but that whan the bely is emptied Guaiacum may the better worke. wherfore in this, my counsel is, that ye tourment not your belye with thynges costely prepared, and specially to auoyde the compositions made of many thynges.

¶ In this mynde I stycke surely, that I wolde suffre nothyng to be poured into me, but onely cassia by it selfe, and yet they offered me gladly many thynges, And I was also wont before to poure in not onely Reu barbarum but other thynges also more barbarous than Reubarbarum, but my counsel came to a very good ende. whiche counselle if any wyll folowe, he hathe an exaumple, commaundement he hath none. For we teache not these thynges being our selfe taught of other, but we monyshe you, that whiche we haue proued, whiche thynge I wold all wulde remembre, that I teache nothynge here rashely, but that whiche I haue lerned by myne owne experience and proue, I

delyuer

delyuer vnto other. And if I hadde lerned ought els, it shulde not be kepte close: but nowe seinge by diligent serche and studious labour I haue founde oute the power and vertue of Guaiacũ, whiche if I do not well perceyue, it is a faute. But if I haue lerned it, as it is in dede: I do not greatly couet re warde ne laude, I wyl shew you al the hole faythfully. For that hath this medicine deserued of me, excepte I wolde be vnthankfull for soo great benefites. And therfore seynge many well lykynge men of nature are corrupted through the diuersitie of medicines, yea and some of them vtterly dystroyed, my sentence is, that nothynge shall be added to helpe this medicine, for this wod of it selfe is sufficient to plucke vp this dysease by the rootes. If any thyng be put vnto it, specyally of these thynges, that are inwardely receyued, this medicine takethe no helpe therof, but rather is corrupted and lette from his workynge. This thynge muste be added thervnto, that they, which drynke of this Guaiacum, of whatte soo euer state they be, in this sycknes haue soo lytel nede of bathes, that they be vtterly forbede by them that be experte, to washe soo moche as theyr heed, as longe as they shall

be

be in this cure, and are permytted very seldome to wasshe theyr handes, but neuer with colde water.

## Whyat place phisitions haue in this cure. Cap. vi.

Bot now I knowe, that some suspectethe me to be of this minde, that I wold no phisition to be vsed in this cure, which thyng is far other wise. For my mynde is, that somme, that is wel lerned and wyse, shoulde be gotten, whiche is not bolde ne lyberall in pourynge in of potycarye ware. His custody and also his order, if he haue lerned the vse of the admynistratyon of Guaiacum, I wolde the sycke persone should vse. And these mischeuous busy felowes, whiche are soo gladde to offer to vs this straunge waare, and medycines, if any be brought frome the heedes of Nilus, of whiche, the more they coste, the more they make of thē, anāsyng them abone the mone, these I saye I wolde haue driuen away, and in no wyse to se the sycke, no not thyought

throughe a latis. I haue proued this thinge euen so to be as Asclepiades indged, which thought all maner drenches vnfrendely to the stomake. And Celsus also saythe, that medicines for the moste parte hurte the stomake, ye and moreouer that happened to me, that the same authore shewed before shulde happen, that medicines receyued into the body, whan they had ben kept in the lower partis, were driuen back again into the heed, and caused great peyne, whiche thing lette all remembre that wyll entre into this cure, that they cõmyt not them selfe rashly to suche tourmenters, not onely bycause the nature of this woode is not yet well knowen, but also bycause it is theyr maner neuer to knowledge ignorance, but alwayes to commaunde somewhat, to ministre and giue some what, Vnto whom a man shall at noo tyme shewe his water, howe well and helthfull soo euer he be, but they wyll make theyr bylle to the potticaries, recipe, recipe, take, take, sayinge, that outher they suspect some sycknes to be begon, outher els that, the which is nowe at hand, must be preuented or it come, excepte thou swallowe this (saye they) or drynke that, thou haste the apes. O myscheuous men, if they maye be

called

talked men, and worthye to be hated of all the worlde. But what so euer they be, they haue ben bolde to take vppon theym many thynges of late about the administration of Guaiacum, trustynge in them selfe, vnto that worke, the sellers therof helpynge them forwarde throughe some connention & bargayn made betwene them I beleue. For whā they sawe, that by meanes of this rude vile, and contemptible medicine there shulde be hereafter no nede of theyr disceptations. For I knowe some that wolde withstande soo fauorable and good a thynge, and yet durst not. And of the other syde, whan the marchantes feared, leest they shoulde selle but lytel, if the phisitions allowed it not, for no man wolde lyghtly go vnto a medicyne, that came from so strange a place, and was ministred so farre from the commen maner of medicines: than they agreed betwyxte them, I beleue, that this shulde be spredde amonges the commen people, that the phisitions labour was necessarye in this cure: So that they sellynge a remedye approued of the phisitions, moughte gette as they were wont, and the phisitions in the meane tyme shuld lose nothyng of theyr stipendes, seynge that they were called vnto this cure.

¶ I knowe certayne phisitions of a better sorte, that wente into Spayne in the emperours name, and in the name of a bysshoppe here, only to enquere & serch for this thyng. And these, whan they were taught of them that lerned and knewe the thynge in Spagnola, tolde nothynge in maner other wyse than our experience hath: but that they added of theyr owen braynes, what medicines, upon what dayes, with what observations ought to be receyued, and by a mathematicall dyete, howe they shulde behaue theym selfe in eatynge and drynkyng, which thing I beleue, they dydde of noo euyll mynde, but after theyr maner and superstitionsnes. Vsed of some good phisitions, whiche are so desyrous to helpe the sycke, and are soo tender towarde them, that sometyme they do more than they shuld. Their good myndes I do allowe, but yet I thynke it daungerous, to agree vnto all men in all thynges. But to retourne agayn to these yl myn ded phisitiõs. I thynke they be agreed with the marchantes, that they may be admytted into parte of the lucre and gaynes. For I my selfe dyd se a certayne phisition, if we vouchsafe to calle a rude and an vnlerned asse by this name, who with many wordes

dispreysed

dyſpraysed this wodde Guaiacum, as a vayne thynge, and nothynge worthe: but that the marchauntes fained it to do these thynges. But ſhortely after this lewde diſpreiſer was called vnto the cure of a certain ryche man, and ſhortely after to an other: And whan the man beganne to ſmelle the golde, and ſawe greatte gaynes to comme throughe the multitude of ſuche ſycke men, he began fyrſte to be more gentylle, and to diminiſſhe his crueltes and malyce more and more, and within a whyle preiſed this wod, and greatly auanced it, and ſayd: Nowe at the laſt, I my ſelfe haue proued the meruaylous power and vertue of this wodde. Nay naye affe, but nowe thou haſte founde thyne aduantage therin.

¶And after this maner this medicine ſemeth to come into theyr canons, lykewyſe as all other medicines haue done, whiche thynge if it be done by the auctorite of the wyſe, expertte, ond lerned phiſitions, I improue it not: Howe be it my mynde gyuethe me, and I verely beleue, that they can not do it as yet: And agayne I thynke hit not very neceſſarye. For eyther in Spagnola, where are no phiſitions, ſomewhat is lackynge vnto this medicine, or elles it ought

here lykewyse to be ministred without such superstitiousnes and formalities. May there any man be so lyght of beleue, as to thynke that the phisitions can handel this busyneſſe more counnyngly, than they whiche knewe it by experience in them selfe, consyderynge howe that Guaiacum hath not continued so longe with vs, that they might in that space haue serched and lerned his nature. And to spcke in fewe wordes, men do yet meruayle at the thynge, and is not as yet come vnto perfyte knowlege. Therfore canne it not be vnder theyr canons in this shorte tyme, or any cause of his operation shewed.

¶ Lette this therfore stycke fast in al mens myndes, that they thynke this symple diete sufficient to cure and heale them, which we teache by experience, in our selfe. Let them be seene and looked vppon, of the sober and lerned phisitions: but lette them leaue the dregges and spices of this other sorte. Let them bede farewell for euer and a daye to these that goo aboute to restore vs from diseases with theyr disputations. These are they, whiche, as I sayde, allowe nothynge that is vile and of smalle price, and whiche thynke that I telle fables, whan I say that I haue driuen away the apes mo than eight

tymes

tymes by drynkynge of myn owne water, by and by at the begynnynge: and with noo other medicine. And that I haue seene men in Saxonie, whiche haue quenched all maner diseases with drynkynge hotte buttred beere. And agayne they wyl not beleue me, that there is a seruant of my faders, whiche with. iii. certayne herbes sodden in wyne, hath healed a mannes brayne panne broken to peces: and many sore and euyll woundes hath he heled with a few herbes of our own growynge, sodden in wyne or water, and that within. x. or. xii. dayes, without any feare of feuer. But this they thynke a vyle medicine, sayinge it is not done after theyr canons. And the same thynge do they iudge of Guaiacum, whose nature and power, howe clerelye they vnderstande, and what maner wordes they vse to haue of hit, we may perceyue by the answere of a certayne noble phisition, not nowe yonge, that he shulde begynne to practise, but of extreme age, that it is very lykely he fealethe Auicen, Mesuen, and other authors of phisike, as well as his owne nayles. This phisition whan I was wrytinge these thynges, and takyng my iourney from Frankeford, where he was wrytyng of his recipe, was asked of

a certayne frende of myn, what he thought of Guaiacum, I haue not sene it, sayde he, but what so euer it be, the weyght, the colour, the sauour, must be consydered in quãtite and qualyte. Than sayd I, his weighte is very heuy, and synketh in the water, how lyttell so euer the cuttynge be: and hathe the same colour almoste that is in boxe, and it smelleth fayntely, somewhat of rosen: doeste thou knowe nowe by this, what the nature and power of Guaiacum is? Than he thynkyng to face me downe with wordes, chattered I wotte not whatte, out of Aristoteles predicamentes. Than sayde I, It may be, good fader, seinge the disease is newe, and this a newe medicine, that the holle matter is yet vnknowen vnto you. Thon artedeceyued sayde he, it is no newe disease, seinge Plini wryteth therof. Than I, beynge desyrous to knowe, what he knewe in Plini, that I knew not, asked him, what name Plini gaue vnto this dysease? Mentagran sayde he, quia vexat mentem, that is to say, bycause hit vexith a mannes mynde. Than sayde I, why and do not other infirmities and sycknes than tourmẽt and vexe a mans mynde? or doth not frensyes, madnes, the fallynge euyll, and other rauys-

rauysshynges of the wyttes this thing moze than the frenche pockes? As he was interpretynge I can not telle what: good olde man, quod I, lerne agaynste an other tyme to aunswere moze wysely, and specialkye in suche thinges as apertaigne to mans helth. For if ye hadde redde Plinie, ye wolde not saye Mentagram to come a mente, but a mento. For in the thyme that disease fyrste began, whiche thynge declareth it to be an other syckenes than the frenche pockes.
And who conde forbere to rebuke this mischeuous madde asse heed? But let vs passe ouer these rascall phisitions, of the whiche we se a great parte ryche in woordes, but in the knowlege of thynges verye poore, and lette vs retourne to our purpose, wherof this is the pythe, that phisitions shal be taken in this cure, not as mimsters of medycines or healers, but as kepers. And these to be, as I haue ofte sayde, chosen, wyse, and well lerned, and moofte expert, and suche as hadde leuer be wyse by them selfe, than erre with the cõmon forte. And suche as if they conde heale a sycke man with eatynge beanes, wolde not seke for any coftly and especially straunge medicines.

## Whether concernynge this cure there ought any regard to be takyn of thage of the seyr, or the qualitie of bodyes. Cap. vii.

When they, whiche I tolde you went into Spayne, to know the Vse of Guaiacū, enquered, whether chyldren and great aged persōs moughte be holpen with this remedy. For seynge they were weake, it was in dout, where they coud abyde this diete: answer was made by them that had bē in that plonde, that they neuer sawe chyldren by this remedy delyuered from sycknes: But the menne of that plonde shewed them, that chyldren were wonte so to be cured, and women lykewyse without any difference, and olde men also very often. Wherupon I remebre the notable sayenge of Hipocras, that olde men may well away with fastynge, but men in stronge and stedfaste age scantly, yonge men moche worse, and chyldren worste of all, specially they that are of a forwarde and quycke mynde. Howe be it Galenus wyl not old men there to be vnderstande men of the laste caste.

Furder-

Furdermore it is wel knowen, that they that are of a ſanguine qualite of body, may abyde hunger better and longer than the colerike. For in the ſanguine the humoures that nouryſſhe the body are more abundant and plenteous, the heate is temperate and leſſe burnynge: for it is myngled with moyſture to make hit ſlacker, but in theſe other, all thynges are thynne and dry, and nedy of humours. Nowe who doubteth, but they that be fleumatike may beſte abyde hunger, ſeinge they haue more moyſture than theym nedeth. Whiche thynges marked and perceyued, none that wyll take this matter in hande can lacke counſaylle, in what age or complexion ſo euer it be, but he ſhall knowe howe to diminyſſhe the meate, and howe to enlarge it, and agayne howe to bryng in ſtrayte faſtynge, and howe to loſe it. Nother that onely, but alſo howe moche or howe lytell of Guaiacum ought to be ſpende. Howe be it in this thynge I thynke lyttell regarde to be taken, bycauſe this decoction, as I haue before tolde, is not ſuche as healeth by violence, or haſtely bryngeth helthe, but ſuche as bryngethe forthe his effecte ſlowly, and by lyttel and lyttel, and in a maner can not be perceyued, ſo that I

thynke hit not to be feared, whether hit be miniſtred to an olde manne, a chylde, or a mayden, leeſt there be to moche gyuen, ſoo that no man paſſe to farre the meſure, whiche I haue appoynted. Therfore ye ſe, that I commaunde no more to be gyuen to the fatte, than the leane. And alſo Celſus ſaith, there is moche diuerſite betwyxte a ſtronge bodye and a fatte, and agayne betwyxte a thynne bodye and a weake. For they that be thynne haue moche blode, and they that be fuller haue more fleſhe. Whiche thynge ofte tymes deceyueth the phiſitions, as I talde you it happened in me, whyle they iuged a ſklender body to be weake, and a fat body and great to be ſtronge and myghtye. This one thynge I thynke beſte to ſhewe you of in the waye, that my father beyng almoſt, xx. yere olde, was holpen with this Guaiacum, obſeruynge and keppynge this diete ſtraytely, and yet ſuffred no great grefe: and in the meane tyme counſayled with no phiſition, noo he ſawe not ones a phiſition, but onely vſed my preſcriptions.

whether

## Whether the Vse of this Wodde be lyke in all places. Cap viii.

Hytherto I wote it wel, that men wyl aske me, whither the Vse and effecte of Guaiacum be euery where lyke. And also seynge it is a very straunge thynge, whether it be as conuenyent for the Germayns as the Spanyardes, and for those that liue soberly, as for these that lyue otherwyse. For as it semeth no doubte in other medicines, but that there ought a regarde to be taken, of the nature of the place, soo lykewyse ought there, as it semeth, about the admynystration hereof. For as the season of the yere muste be marked, soo lyke wyse muste the plage of the skye be consydered, and that for many causes, and specially bycause we may abyde hunger otherwise in a thycke ayre, than in a thynne. But the residue of these thynges, I leaue to the phisitions, to be more diligently discussed of them. That that I haue lerned, and as moch as semeth to apperteyne to the Germaynes, I wyl open vnto all men.

They of Spayne thynke, this medycine ought

ought to be lyke wyse ministred in al places for this disease, seinge it hath nothynge, but that that al men maye vse euery where indifferently, and also hathe ben proued among the people of.B. diuerse nations. Fyrste hit came frome Spagnola into Spayne, and than other nations about them sought what profite wolde come therof. And whan they vnderstode, that many had vsed it sprosperously, the Ricilians receyued it. Frō thens it came into Italie: and shortely after we of Germanie haue lerned the power therof by experience. And of late we harde saye, that by the helpe of this wodde, many be cured in France, whiche thynge seinge it is so, and seinge we lyue vnder that ayre, whiche is not so moch subiecte vnto syckenesses, as the contrey of Spayne and Italy are, throngh the subtylnes of the aire, and therfore nede lesse to feare those yuels, whiche may other wyse chaunce, as the feuers, stytches, and suche other: And agayne seynge we haue stronge bodyes, that maye wel awaye with labours, hunger, and thurste. And also the myndes of the Germaynes, for the mooste parte, are meryly set, what shulde cause vs to thynke, but that our region and men be very apte vnto this medicine: whiche thing

Paulus

Paulus Ricius, a phisition of pure iugement and hygh erudition, approuethe, and more ouer affirmeth, that he knowethe by playne experience, that no nation is more apte vnto this dyete. But if we had not sene some restored vnto helthe thrroughe the helpe of Guaiacum, and nowe shuld begyn to proue hit: we oughte not beleue, that god were so mochе sette agaynste vs, that he wolde eyther kepe this helthfull medicine from vs, or defraúde vs of the vertue therof, seynge it was brought frō Spagnola into Spaine, and had the same vertue there, whiche hit hadde at home: excepte a man wylle saye, that Guaiacum disdayneth to be caryed vnto vs, his nature fyrste not chaunged, or whan it commeth to the Germaynes, that than it suffreth that great and myghtye power and strength of his, to be taken from hym, and no where els. And it is playnely knowen, that with vs his helpe is very present, and peraduenture more presente than els where. And our men, as they be mochе gyuen to surfetynge, so can they, if nede require, abyde very longe and strongely both hunger and thurste. And more ouer as our bodyes abunde with heate, so are they very strong. For after the iudgement of Aristotle,

kle, they that inhabyte cold countreys, haue moche naturall hete in them, and they that haue moche heate, for the moste part are of great strengthe. And bycause the Almayns vse moche eatynge and drinkyng, Ricius the phisition was demaunded of late, what he thought, whether it were best to remyt som what vnto them in this cure of this sklēder and thyn dyete, and he sayd: No by sayncte mary, not thus moche, but rather handle them the strayter, lette these greatte belyes vsed in eatynge and drynkynge, be dryuen to a moche thynner dyete than these thynne and leane Italians. And he shewed me hym selfe, that he hadde punysshed with hunger one of these fatte felowes. x. dayes lenger than he ought to haue done, bicause he wold haue nothynge remayne that myght let the operation of Guaiacum.

¶ This thynge and suche other I do gladly reherse by Ricius, and doo make often mention of Stromer, that such as shal rede this boke may vnderstād, whom I cal good and right phisitions, and howe vnworthy I thinke these commen tormenters of men of the dignite of this title and name. And that straunge countreyes may knowe, that Germaynie hathe some good and excellent phi-

sitions

ſitions. And that I delyte as moche in the lernynge and amitie of them, that be good and well lerned, as I hate theſe vnlerned and foolehardy felowes, whiche after they be for theyr moneye ones made doctours, freyght profeſſe, that they can reuyue the deed, and reſtore lyfe to theym that are buryed. But I wyll retourne vnto theſe. ii. whiche be of an other ſorte, of the whiche two Stromer, whan I aſked hym the laſte yere a medicine to pourge me with, ſayde, Do not vexe thy ſtomake with medicines in this age of thynne, in whiche nature is able of her ſelfe to do all thynges moche better. For as he is very ſcarſe in pourynge in of medicines, ſo bryngeth he all ſycke people vnto a verye ſtrayte rule of dyet. Wherfore whan he had taken in hande to cure one in the cytie of Anguſt after theſe wayes, and he ſayd, that he feared, leſte he coude not abſteyne hym ſelfe from women: Seinge than (ſayde he) thou haſte decreed to dye, thou haſt no nede of my helpe, and ſo forſoke him and lefte hym to his intemperauncie.

¶ Of this ſorte there are two phiſitions moo, of excellent name: whereof the one is thy phiſition, mooſte noble prynce, named Gregory Coppus, whiche hath holpen me

no

no lyttell thynge in the wrytynge hereof, the other continuethe in the archebyſſhoppe of Colyne courte, called James Ebelly, a man of ſo great auctoritie, that foure yere afore, that he was made the commen phiſition, all phiſitions were they neuer ſo counnynge, gaue place vnto hym. The other was hadde in great honour of all the chiefe lerned men of Papia, where this ſtudy floryſſheth, as well for the knowlege in phiſike as for other good lernynge, whiche he had ioyned vnto phiſik. But this is no place to reken vppe the excellent lerned men, but my purpoſe is to wryte myne experience of Guaiacum. And therfore in this place I repete this to conclude with, that I verylye thynke, that this wodde wyll helpe al maner of men, where ſo euer they be become, brought vp, or continue.

## ¶ What tyme is beſt to take here vnto. Cap. xiiii.

IT ſemeth for ſomme cauſes that folowe, that it is better to proue this cure in ſommer than in wynter. Fyrſt bicauſe (as Galen ſaythe) the moyſture in ſommer increaſethe and

and runneth in all the body, and dothe goo and comme: and therfore the pestilente humours maye lyghtly be seperated from the good, and they maye be expelled and banysshed: and these that be holsome & good kept. Secondely bycause all diseases in wynter do fasten theyr rotes deper, and take surer holde, and in sommer contrarye wyse, the humours be styll mouynge, and the body is apte vnto all chaunges. But these consyderations apperteyne generally vnto all diseses: But as concernynge this our cure of Guaiacum, for as moche as a great parte of hit stondethe in dyete and sufferaunce of great hunger, therfore it is most expediente to beginne in sommer. In that season a man may better away with this dyete thanne in wynter, whan men are very hungry. For if the body, beynge hotte and boylynge of it selfe, as it is in sommer, shoulde moreouer be loded with meate, hit wolde lyghtely be dissolued into diseases. But in the wynter it woll not soo, for so moche, as Hipocrates sayethe, that in wynter a mannes bodye inwardly aboundeth with naturall heate, and outwardly lacketh it, for so moche as than it anoydethe and fleeth from the sharpnesse of the cold, wherwith the body outwardly

is compaſſed, into the inwarde parties, as vnto a ſtronge holde and caſtell: and there cloſeth it ſelfe vppe: but contrary wyſe in ſommer the ſame naturall heate in mannes body followeth, as Ariſtotle thynkethe, the nature of the ayre, and therfore puttethe forthe it ſelfe, and ſleeth out to the extreme partes of the bodye. But ſo it is, that the very nature and propertie of this medicine is, to reduce into the body, and bryng home agayne ſuche naturall heate as is loſte. And therfore this it ſemethe Inconuenient to go in hande with, or putte in experience this cure in the winter. For thā it is thought daungerous, whan the hete of the outward partes is drawen vnto the inwarde partes, leſte the outwarde lymmes be forſaken and leſte emptye of theyr ſtrengthe and power, ſpecyally in them that be colde of nature, whiche other wyſe in the wynter loſe theyr heate, and haue theyr bodys ſlayn through the violence of colde, and be lyke vnto deed folke.

¶ But here maye we not paſſe ouer that, whiche Coppus admonyſſheth, ſayinge, Guaiacum moueth a manne to ſweate, caſtynge out the euyll humours, that be noyfull to the body: Therfore ſayth he, the

ſommer

ſommer is moſte apte for this cure, whan the humours are more ſubtylle, and the ſkyn thynner. And in the wynter the wayes and poores, by the whiche the ſweate ſhuld haue his courſe, and be expelled, are ſtopped, and the humours gathered to gether, and clodded. But on the other ſyde for ſoo moche as in this cure doone by Guaiacum, the ſycke are greued with nothynge more, than with thurſte, it is thought, that the ſyck maye worſe abſteyne from drynke in ſomer than in wynter. Wherfore in Spayne, and where the heate is vehement, they durſt not hytherto proue this experiment in the ſommer. Furthermore in wynter (after the mynd of Alexander Aphrodiſius) there ingendreth on a man throughe moche eatynge (for than haue men moche better appetite thanne in other ſeaſons) an humour called piruita, that is fleume, which thyng mought be auoyded, if this cure were than in hande, in whiche, great abſtinence muſt be obſerued and kepte. Theſe thynges we haue ſpoken as touchynge the tymes of feruente heate and feruent colde, and nowe we wyll ſpeke of the other two ſeaſons that be betwyxte bothe, of the whiche two, Autumne ſemeth the worſte of both. For than is there great

abundaunce of all maner syckenes, and the humours waxe worse and worse, bycause this tyme of the yere is vnegall and without order, alwayes chaungynge and inconstant, brynging in many kyndes of diseases. For as Celsus affyrmeth, Autumne killeth many a one.

¶ Furthermore the frenche pockes are very noysul to the synowes, and the sayd author teacheth, that wynter and Autumne be not mete nor apt tymes vnto medicines, for the resolution of the synowes. But these are the reasons of them that dispute generally and speake not onely of the vse of Guaiacū. Wherfore this I thynke, that sommer (at the leste wayes in Almayne) maye be beste taken: but that is that part of sommer, that begynneth whanne Vere endeth, as in May, for than there is not here soo moche heate, but the syeke maye well abyde and suffer thyrst: And in wynter the cold is very feruente, and lykewyse in vere and Autumpne the colde is sharper, thanne the syeke maye abyde in this cure. For it is one of the chiefe poyntes for hym that is restored by Guaiacum, with all diligence to eschewe colde.

And as for suche incommodities, as maye happen in the sommer, to the intente they maye

maye the lesse be feared, I haue spoken of before, and shal repete them agayne, when place shal be. And nenertheles at this tyme I do affirme, that this drynke of Guaiacū doth mernaylously stere vp the naturall power and strengthe, and hathe power and myght to quicken and to make lusty the bodye, whiche for lacke of naturall heate is weake and consumed: whiche thynges if they were not as I haue sayde, and had not Hipocrates in a certayne place, if I well remembre me, sayde: that Here and Autūne are the moste aptest tymes to lette blod and minister medicines, verely the counsayll of Celsus shuld than haue semed beste, whiche sayth: Here is the holsomest tyme to go to phisike, and next vnto that wynter, and that is very daungerous, and Autumne moost daungerous of al.

## That we muste vtterly forbeare wyne and women in this cure. Cap. xv.

And maye I not boldely affirme, this medicine to be gyuen vs of god, seynge yit neuer helpeth, excepte a mā

be gyuen to holynes of lyfe? Verily where as we be brought into the fauour of god by two vertues specially, that is by the chastite of body, and abstinence of meate and drink, as the lawes of chrysten people beare recorde, let hym be sure excepte he bynde him selfe straytly in these bondes, he shall nat onely come vnto this medicine in vayne, but shall go forwardes also in the same with no lytell danger. In so moch that it is playnly knowen, that he shall dye without remedy, that vseth any woman before the. xl. daye after the cure is begonne, either bycause the body so emptyed, is not able to suffer the iniurie of that acte, or elles bycause god wyll not that any man shulde vse suche his great benefyte vnpurely. And therfore amonges al them that proued this wod in Almayne, it happned one felowe to dye, & that through this faute, as they that were present affirmed by theyr othes.

¶ And nexte vnto this the vse of wyne is knowen moste pestilent, and muste be auoyded in this cure. For it loseth the ioyntes of the body, and hurteth the sinowes. And for as moche as it hath vehement power to enter into the lymmes, and shake al the body, it is thought, that this decoction of Guaiacum

rum ſhal not profyte in his body, that vſeth wyne, but ſhall rather put hym in ieoperdy and feare of death, whanne theſe thynges Guaiacum and wyne, whiche are moſt contrary, mete and come to gether. Therfore ſome there be, that monyſſhethe to abſteyne from wyne an hoole moneth after the time of this cure is paſte for ſo moch as this medicine kepeth his courſe of worckynge many dayes after it is dronken. And therfore leſt any thynge ſhulde ſtoppe or let it, they take away the vſe of wyne, and he that fleethe the voluptuous pleaſure of the body, muſte take hede, that he gyue no place to glotonie. For the olde proverbe witneſſeth, that hunger neuer begetteth adultery. And agayne it is ſayd, that Venus waxeth cold without bread and wyne. Aelianus wryteth, that Zaleucus the lawyere of Locrenſe, forbede ſycke men wyne vnder peyne of dethe, without the phiſitions counſel. But be it the nature of Guaiacum might ſuffer this voluptuous act, and dyd not abhorre wyne, yet doth the phiſitions bokes with ful mouth make mention, that they are very hurtful & greuous vnto that body, whiche is take with this ſickenes, and principally for the ioyntes. Wherfore Celſus reporteth, that there were ſome

that were vexed with ache in theyr limmes, whiche throughe one yeres abstinence from wyne and women haue benne safe all theyr lyfe. And the same Celsus concludeth, that suche as are borne chaste, or be gelded, or chyldren, or euer they fal to womans company, and lykewyse women, excepte theym that haue their flowers stopped, are seldom tempted with this disease. And Alexander in his problemes sayth, that suche as drinke water onely, are quycker in all senses than other. For wyne stoppeth the wayes of the mynde, and dulleth the senses. And Cicero sayth, that for so moche as wyne profyteth the sycke but selde, and hurteth very often, it is moche better not to gyue it, than vnder the hope of doubtfull helth to runne into open ieoperdie. And Venus, in what so euer state a man be, coldeth the bely, and dryeth it, if Aristotle be true. For in such coupling, the naturall heate departeth, and throughe the enapozation that than is made, drynes is caused and ingendred.

¶ So sobernes and chastite two holy ordynances of lyfe, be the principal obseruation in this thynge, the highest precept, the chief poynt of helth, whiche diligently kepte, noo ieoperdye can ryse. For be it they tarye the

medicine

medicine or vtterly stoppe and lette hit, yet they put not a man in ieoperdye of his lyfe, whan they be neglected.

## ¶ That salte must be eschewed in this cure. Cap. xvi.

Monges al the thinges that muste be auoyded, somme men do meruail, why salte is forbydden to be vsed for the space of this dyete, consyderynge there is other tymes nothyng more holsome for mannes bodye: and they say, that they can not perceyue, howe any hurt shuld comme therof in this disease. The whiche commeth all to geter of the corruption and putryfaction of the blouddc, seynge onely salte mooste of all thynges preseruethe and defendeth frome bothe these. And more ouer the nature of salte is to make faste and drye vppe, to bynde and clense: whiche pro pretie were thoughte mooste meteste and necessary to be ministred, to plucke vppe this disease by the rotes. Fyrste bycause the bodye infected with the pockes, is loosed and

waken: secondly bycause the humoure proceede and flowe out from one matter. Thirdly, whiche is the chiefe poynte of al, bycause the corrupt and infecte blonde is yet within the bodye unpourged. For this syckenesse is no other thynge, than a certayne order & state of the body changed through the trouble of the bloode: Euen as it happeneth in a cytie, whan a sedicion & partakynge entreth into a commen welthe, and the cõmen people be moued in theyr myndes: than are all thynges scattered abrode without order, and moued out of theyr places, nothynge hangeth to gether, nothynge standethe, nothynge abydeth, no quietnes, no peace, but all full of trouble, Vnto the whiche chaunge of the body, motion of membres, and shakynge of ioyntes, with all suche troubles, there muste come some sadde and wyse father, a man of hygh auctorite in the comen welth: for his godlynes and good deserunynges towarde all men (who as Virgyll sayth) maye gouerne and rule with wordes theyr hartes, and quiete theyr stomakes. So in lyke maner is it in sakte, whiche as I sayde, through fastynge, dryynge, byndyng, and purgynge, dothe put to quietnes thynges, that are moued, doth Vnite and knytte

thynges

thynges that are broken, doth bynd to ge-
ther thynges that are plucked aparte, doth
make caulme and quiete thynges, that are
troubled: and bryngeth quietnes and saue-
garde vnto all thynges: yea how greatte a
thynge and howe necessary thoughte Plinie
salte to be, sayinge without salte a mans life
can not indure? And therfore say they, how
can that hurte in this syckenes, which in o-
ther diseases conserueth all thynges? And
for as mocke as in this cure we muste take
hede, that no corrupt humoure be abundãt,
and salte resolueth and clenseth all fylthye
moistnes, and also kepeth down and restray-
neth the flowynge of the body: it is thought
we shulde be more plentuous of salte herein
than elles where. Not withstandynge these
reasons, we muste haue an other consydera-
tion herein. And fyrste of alle as mocke as
appertaynethe vnto this dysease, howe the
sycke muste forbeare salte meates, not alle
maner, but onely suche as are very sharpe.
Lette it be asked of the phisitions, whiche
haue long before tyme prosecuted that mat-
ter to the vttermost, for this tyme, seynge
the medicine of Guaiacum is specyally in-
treated of, we may say, that thoughe all phi-
sitions knowe the vse of salte, excepte hit be
very

very lyttell, to be noyous and hurtefull in all other passions of the synowes, and in suche diseases as sprynge of corrupte blonde, and of yelowe and blacke colour, or salte fleume, for so moche as with his tartnes, it sharpeneth coler, and burneth the blondde, and with his native drynes causeth the humours and nutriment of the body to dry vp, and by that meanes distroyeth all thynges, that shulde helpe vnto helthe. Yet neuer the lesse about the administration of Guaiacum they forbede vtterly all maner vse of salte: for the same consyderation they forbede all sharpe thynges, and moreouer all thynges penetratiue: and amonges these, spices, and wyne. For so moche as all suche throughe theyr sharpenes and persynge power, do open all poores and entreyes, and goo depe: whiche violence runnyng throughe the body, Guaiacum can haue no place to worke. If these reasõs do not satisfie those mens mindes, I wyll say vnto them, as the philosophers say of the stone Magnes, if it be anoynted with garlyke, it draweth not yron to it, so lyke wise Guaiacũ hath a certayne secret vertue, and can not tell whither it be as yet knowen, to abhorre specially the vse of salt, and whiche power is loste if salt ones come

vnto

vnto it. And this haue we ſpoken of the ſoꝛ bearynge of ſalte in this cure. Nowe wylle we ſpeke of the ſklender fedynge and hunger, wherwith the body muſte be weakened and made leane, wherVpon al the matter of this dieth hangeth.

## ¶Of ſklender fedynge, and hunger, neceſſary in this cure. Cap. xVii.

Although we ſpake beſoꝛe of the ſmale and thynne fedynge, that the ſycke muſte vſe, and howe his meat muſt be diminiſhed, ꝙ he bꝛought to hunger, yet we thynke it very neceſſary to warne you ones agayne of the ſame thynge, in this place, not onely bicauſe this medicine requireth a voyde and an emptye body, frome all maner fulnes, but alſo bycauſe ỹ wolde declare, that in olde tyme there was a lyke maner to cure the ſike. And we may alſo rede in Diodoꝛo, that the Egiptians dydde heale theyꝛ ſycke other with faſtynge oꝛ eles with vompt. Foꝛ they affirme, as he recyteth, that ſyckneſſes are ingendꝛed ſpecially of the ſuperfluitie of meate. And therfoꝛe they thoughte that way

waye of curynge to make moste vnto helth, that taketh awaye the fyrste causes of the disease. Let not therfore these dronkerdes, these interpretate felowes, gyuen to surfetynge, be grened with this dyete, which as Persius sayth, delyteth only in delitious fedynge, and may lyue scantely halfe a daye without meate: whose bealy as the prophet saythe, is their god, and all theyr mynde and lyfe is nothynge but fedynge. Let such felowes, as I sayde, cesse theyr grudginge agaynst this dyete, seyng that therby so excellent and so good a thyng is obteyned, and so great an euyll is anoyded with so lyttell labour. And let them not than in this thyng speake of the great ieoperdye, whiche maye comme of weakenes, throughe longe abstinence: as who saith, that he may faint, that eateth after this maner. For Plini saythe, that none dyethe for lacke of meate before the. vii. day: and may continue vntyl the. xi. day. And al be it he writeth, that in his time there was a woman in Germani, which lyued sometyme full twenty dayes withoute meate: and sometyme. xxx. And that he sawe a man, whiche contynued. vii. weke without meate, drynkyng euery second day onely water. Plini also sayth, that he know-

weth

weth for a suretie, that the Scythians hauynge certayne herbes in their mouthes, abyde hūgre & thirste somtyme.xii.days. And some also say, that the christen philosopher Amonius, neuer eate but only tosted bread, whiche thinge if any man greatly meruayle at, lette hym remembre, that this is also wrytten in the storyes, that certayne of the mages lyued ones by meale and herbes only. And that Diodore writeth, that the olde Egiptians meate was herbes and rootes. And Hesiodus monysheth, saying, we shuld lyue & eate Malus & asphodelo. And Plato writynge of the lawes maketh mention, that Epimenides was contented sometyme so to lyue. If any man wyl set these thingis before his eies, & cōsider thē, thā shal he perceiue, that we lyue very deinteously in this diete, and do take in a maner more than nedeth. But if it were a very harde thynge to absteyne so from meate, what is he that loueth him self so lytel, but he wold to get his helthe, suffre this griefe? or that hadde not leuer suffre.xxx. dayes hunger, than to be sycke as longe as he lyueth? or had nat leuer passe ouer so many dayes with stronger hunger, that he may lyue the resydue of his lyfe holle and sounde of bodye, than to a-

noyde

uoyde this lyttell griefe, and to be turmen-
ted all the dayes of his lyfe with intollera-
ble sorowes, and to haue runnynge frome
hym stynkynge and fylthy matter? I haue
tolde you, that this is no new maner of cu-
rynge: for alwayes the best phisitions haue
commaunded abstinence to the sycke. Of
the whiche nombre is Asclepiades, who, as
Celsus sayth, writeth, that the moste so-
ueraygne remedy agaynste the feuer is, as
he hath proued it, to diminisshe the strengthe
of the patient with moche watche and absti-
nence, in so moche that at the fyrste begyn-
nynge of the syckens, they shulde not soo
moche as washe theyr mouthe.

¶ Abstinence, sayth Eusebius, both kepeth
the bodyly hekth, and the shamefastenes of
minde. Wherby it appereth, that lyttell and
temperate feding is profytable to the flesh
and the soule, as wytnessethe Timotheus,
whiche beyng on a seson with Plato at sup-
per, hauynge before hym such meate as he
was wonte to haue, tourned towarde his
frendes and sayd: They that Plato receyu-
eth to super, shal be wel at ease long after,
meanynge that after moche eatynge of dy-
uers and aboundant costly dysshes, deynte-
ously dressed, there followed euyll and rawe
digestion,

digestion, and greatte grefe of the stomake. Wherfore afterwarde whan it chanced him to mete with Plato, he sayde vnto hym: Ye Plato do ete this day rather for to morowe than for the tyme present.

¶ And in Lucian Gallus the cocke Pithagory iugeth it a great benefit of god giuen to Micyllus, bycause he coude alway with hunger auoyd al feuers. And for that cause was without such dysease. Nowe what shal we saye to that, whiche as sayncte Hierome wrytethe, that certayne dyseased with the ioint ache and the gonte, after theyr goodes were gone, and were from them, and were brought to poore fare and symple meate, they dydde reconer theyr helthe? For they (sayth sayne Hierome) toke no thought nor care for theyr houshold, and the habūdance of meate and drynke, which do breke both the body and the soule. And anone after he sayth: There is nothynge that dulleth a mannes mynde so moche as a ful bealy: ryssynge and tournynge hyther and thyther, blowynge out wynde with balkynge fysling and fartynge.

¶ This story may be a lernynge vnto many men, whiche is redde of a certayne great belyed and fatte abbot. As he was caryed

Vnto certayne bathes, it fortuned hym to mete with a gentylman, who asked him whither he was goynge: the abbotte made him answere and sayd, that he must go vnto the bathes. Why (quod the gentylman) are ye sicke? Nay (quod the abbot) I am not sicke, but I haue no appetite vnto my meate. I go therfore now vnto the bathes to get againe myne appetite, whiche I dydde of late lose: for they are holsom therfore. Verily (quod the gentylman) In this thynge I can be a better phisition vnto you. And toke the abbotte with hym, and put hym into a depe and darke dongeon, where he fedde hym certayne dayes hungerly: and than at laste he asked hym, whether he had an appetite to his meate? Ye mary (quod the abbotte) I fayth (quod the gentylman) than is it reson that thou gyne me a reward for my medicine, and made hym pay two hundred crownes, and sente hym awaye in good helthe, with suche an appetite, that he coude haue eaten bothe beanes and lekes, where as before he refused all maner meate, were it neuer soo deyntie: and so was he well ordered, seynge he sought not meate with hunger, but hunger with meate. But peraduenture we haue spoken more than ynough of

this

this thynge, therfore let vs go vnto other matters: But first I muste tell you (to make an ende of this chapiter) that Guaiacum requyrethe not a bealy that is replenyssyed with varyetie of meates, or troubled with wynde in the inwarde partes, but purified and clensed from al rawnes and grosnes of humoures.

## ¶ Howe hunger may easely be suffred. Cap. xviii.

And this scarsenes of meate canne not only be borne, but also maye easely be borne, and that throughe the vertue of Guaiacum: whiche after that the body is ones brought downe, doth both preserue the life, and also causeth that the sycke shall not nede to eate any thynge at all. Therfore dydde I not without a cause gyue warnynge, that the sycke shuld abstreyne from meate as moche as may be. And if he way feble or faint, he maye not be holpen with meate, but with the swete sauoures, which I speke of, as moche as is possible, put to his mouthe, and specially with hote breadde. But if any fele

hym selfe to be wasted and redy to slyde awaye throughe weakenes. Whiche thynge howe it shulde chaunce in any manne, I can not telle: for in me there happened no suche thyng at all, that I neded any maner helpe: Than I wolde counsayle hym to vse these thynges, which Plinie thynketh easeth hunger, and quenchethe thyrste, whan they be very lyttell tasted of, that is butter and lykeresse, reclisse likoresse. Orels in this thing we muste folowe Celsus, which sayth thus: This one thynge muste alwayes be obserued, that the phisition be often tymes caused to sytte by the pacient, to consyder what strength he is of, and to cause hym as longe as he hath any strength to wrastle and fight with hunger. And if he begynne to doubt of his weakenes, to helpe hym with meate. Excepte any had leuer folowe that, whiche Gellius sayth, that Erastrat dydde write, that the Scythians, whan they for somme cause muste nedes suffer hunger, do thruste together theyr bely and bind it round about very straitly with brode swadlynge bondes, thynkyng that by suche pressynge to gether of theyr bealy, hunger may be putte away, or the easelyer borne. For seing, as he saith, hunger commeth of emptines, and is caused

of

of the voydnes and holowneſſe of the intrayles, and of the beaky, than whanne the beaky is gyrded in harde, ſo that the emptines is fylled, and the holownes ioyned, there can be no hunger where as theſe thynges be not, and vtterlye forbearynge of meate, may lightly be born. But why ſay I, Vtterly forbearyng of meate, whiche can not be in this cure? I may well calle it hunger, what ſo euer it be, that any abydeth. For it maye be ſuffred well and eaſely, thoughe a man take nothynge in the worlde to helpe it. But vnto theſe deynteous ſycke perſones what thynge can be lyght? whiche can not onely ſuffer no hunger, but alſo not to haue a ſtomake vnto meate, they thynke it intollerable. For the whiche if at any tyme they be ſycke, we moughte praye god, that they neuer recouer, conſyderynge they eſteme bit a greatte grefe to bye helth with a lyttel ſufferynge.

¶ Of theſe maner perſons if I ſpeke ſome what largely, I do it after myn accuſtomed maner, ſpecially whan I perceyue many of my countrey men the Almaynes, to erre in this behalfe

## ¶ The prayse of temperaunce in spite of ryotte. Cap. xix.

BVt I beseche almyghty god, that this nation maye ones knowe it selfe. Whiche thing I do not desyre so moch, bycause it is vncomely, that the people that ruleth all the worlde, shoulde so lyue, as for that, that suche intemperancie and ryotte is an occasion to vs of great euyls, and also to be greatly dispised. If other people shoulde eate and drynge as moche as they coud, they thinke they shulde passe the lawe of nature: but whan we cromme in so moche, that we cannot beare it, we loke after laude and prayse. What meneth these strynes and contentions of our valyant drynkers? Whanne he that drynketh is receyued with triumphe, whan it is glorye to ouercome in drynkynge, and no shame to be dronke and cast it vp agayn. O countrey, O empire. As for the Polonians, or if there be any other that passeth vs in dronkennes, I regard them not, but this nation I say ought to remembre them selfe, and haue regarde to theyr dignitie: except it seme, that other nations are comen vnder

this

this empere, not for the reuerence and opinion, whiche they hadde of our noble forefaders, but to dispise and mocke vs. Verily it muste nedes be, that they were far other men, that had such honour giuen vnto them, than we be, that are thus dispised. Is there so moche as a chyld in Italy, that knoweth vs by any other name, than by the name of dronkerdes? Seynge thanne that other straunge nations doo speke sooner of our vice than of our humanitie or vertue: shal we not chaunge our kyuinge? Shal we not fere to lose this honour to our great rebuke and shame? Or shall we not thynke, that hit is more shame to vs to lose the title and profyte of the empire, that hath benne a glorye to receyue, whan it was offered vnto vs? Or that sober men and reasonable wylle be content to be vnder the ruke and dominiō of a dronke and barbarous nation, beynge without all good humanite. But if hit cannat happen into the braynes of our men to vnderstand their owen shame, yet at the lest lette them knowe their owne dystruction. And if we set so lyttell by the loste of oure glorye and the rebuke and shame of our vokuptuous mynde, that we wyll not leue for that, our vnthryfty kyupynge: lette vs at the

leſte wyſe haue ſoo moche wytte, as to care foꝛ our bodely helth, whiche muſt nedes be troubled and bꝛought to nought in ſuch feſtynges, ſurfetynges, and dꝛynkynges: about the whiche, as the ſatirike poete ſayth, leapethe and ſkyppeth in greatte companyes of all kindes of deſeſes. But Germani hath loſte his wytte and vnderſtandynge, and hath foꝛgotten it ſelfe, nat all Germanie, but many in Germanie. Theſe be they that dꝛawe theyꝛ dyners vnto ſonpper, and theyꝛ ſuppers in to farre nyghte. Theſe be they, whiche throughe theyꝛ myſoꝛder, haue cauſed a ſtraunge poete, but yet not an yll poete, foꝛ he ſemeth to hate yl men, to wꝛite to the greatte ſclaunder of this countreye, ſayinge: Bacchus ſytteth at the deyſe, and Appollo is caſte out of all company. ffoꝛ al the lyfe there is nothynge els but dꝛinking, that is, they ſet moꝛe by drynkynge than by wyſedome. Howe be it theſe dꝛongerdes, that erre thꝛoughe madnes and lyghtnes, mought lyghtly be diſpiſed: but theſe that with theyꝛ deynteous fare, and nyce and wanton apparell caſt them ſelfe heedlonge into the mydmayne ſee of Voluptuouſneſſe and pleaſures. Theſe I ſay, be woꝛthy to by hated of all the woꝛlde. Theſe be they,

that

that lye vpon theyr pyllowes of downe heped to gether, that consume what soo euer may be gotten by land or see, not to susteine theyr lyfe, but to delyght theyr swete mouthes, that muste weare the fyneste lynnen, that muste be robed in purple, that reioyse, to be wrapped in softe myes skynnes, not so mocbe to kepe them from colde, as for delicacie and wantonnes. These be they, that may not touche commen clothe, whose skyn can not suffer but the fineste and softeste thing that maye be gotten: that take theyr counsel in quaffynge, and in theyr counseles quaffe, that meddle with no sadde matters, but lede all theyr lyfe in feastynges.

¶ These thinges ar not vsed (I say ageyn) throughe al Germanie, but specially, which thynge is to our gret shame and rebuke, amonge the chiefe and the nobles of Germanie: whiche pamperde vp dayly with all maner deyntie fare, exercisyng dyners and suppers meate for popes, in them they bankette, in them they bryng one to an other, and therin haue suche pleasure, that they had leuer dye, than to be plucked from hit. They haue none other care, but to fylle the bealy: by whom Salust if he had suspected such bestes euer to come in Germanie, might

well haue spoken this his sayenge. Many men gyuen to sedynge and sleppynge, haue passed euen as straungers theyr holle lyfe, without knowlege and lernynge. But let a man caste with hym selfe what opinions the Romaynes had in these dayes of the people of Germanie: and thanne sette before his eies, what a monster, and howe hateful this cherysshynge of our throtes, that we nowe vse, had ben then? In the whiche whanne we haue spente a great part of our lyfe, and haue receiued thens those thinges that must nedes folowe that kynde of lyfe, that is innumerable kyndes of diseases: than do not we cõfesse nor knowlege our faut, but do accuse god of cruelties. And thoughe hit be we our selfe, that gette and bye with great cost and expenses the sedes of all our syckenes, and norysshe with all oure harte our owne mischiefe and distruction, cherysshynge our enyls with the lost of our holle patrimonie, yet whan we be ones downe, and sette vppe with quosshens and pyllowes heped rounde about vs, not able to moue hande nor fote, than we blame nature, and saye, we maye thanke god of all our enyls and peynes.

For no glottons doo otherwyse, than they dydde, whiche Junenall speketh of, whi-

che

the beleue, that god in his fume and wrath doth caste these diseases vpon theyr bodies: and therfore calle them the gonne stoones and weapons of god. But wolde to god we wold returne to our olden porage, and be couered as we were in tyme paste, with wollē garmentes, so made that euery lymme and parte of vs moughte be sene, & to waye werp of this sylke, and hate these garmentes soo ful of plaites. For what other thynges are all these, but fyrst the wastyng of our patrimony, and than the purchasyng and increasse of all euylles and diseases? Verily our auncetours, beynge verye nyggardes in this thynges, dydde greatte actes and excellent thynges with hyghe glorye. But whan dyd we, that to fulfyll our plesant affection receyue venom in the stede of meate, any thing worthye the honour and glorye of Germanie? It was farre better for vs to be called and counted barbarous, whan our tyrynge was homely and rude, than nowe to haue in this ryottous lyfe, and this shame, the laude and prayse of wyttes and good lernynge.

¶ What wolde great Charles say nowe, if he came agayn to vs, and saw our princis in theyr vtter garmentes of sylke: seynge that he hym selfe wore a shert of habergyn? Or

what

what wolde one of the Othons saye, which stretched out and enlarged theyr vertue and valyantnes in dust and durte: whan oure men anoynte them selfe with straunge and costly bawmes?

¶ There is a notable execration of Chrysyppus agaynste them, that vse oyntmentes voluptuously to the pleasure of other. The deuyll take these delycate felowes, saythe he, that haue sclaundered so good a thynge, the people that were wanton and gyuen to pleasure vsed it in tymes paste. But it was neuer thought, that the Germayns shulde euer come to this poynte, to smell of oyntmentes and bawmes. And nowe we cal for pomāders, muskeballes, damaskeponders, and all maner sauers as thynges necessary to our lyfe, and thynke it great honour to vs to smell of suche straunge sauours. Nother is it women onely that are in this faut, but men, specially princis and priestes.

¶ Solon forbade oyntmentes to be sold in a cite of Grece: And the Lacedemones expelled them from theyr citie, sayinge, that they corrupted and marred theyr oyle.

¶ And Licurgus toke away from the same Lacedemons banketynge, feastynge, and costely dyners. And Socrates (as Xenophon

pon ſaythe) dydde greuouſly rebuke ſuche ryottes abundance.

¶ Trewely the old Germayns mynded no ſuch Voluptuous pleſures, and they thought it a very ſtraunge thynge, to lyue any thing wantonly or nycely. I haue harde ſome old men ſay, that whan they were yonge men, it was a ſuſpecte thynge to weare a gowne, whan we now a dayes do honour and worſhyppe purpulle. And therfore we may well crye, O corrupted and wretched worlde. They were couered with the ſkynnes of wylde beaſtes, and laye in theyr feldes Vnder the ſkye, and were made ſtronger with contynuall labour, where we that be wantonly and nycely clothed, and take our pleaſure Vnder our gaye gylted houſes, be throughe all kyndes of ryotte and voluptuous paſtimes Vtterly weaked, and of all manly ſtrengthes depryued. And maye any man thynke, that this maner of lyuyng can lightly haue an ende, ſeyng the chefe & principall example therof cometh fro them ſpecially, that be called preſtes? What they be in dede god knoweth, & they only, to whom it hath pleaſed god to gyue trewer eyes to ſe with. Theſe do not vſe al maner pompes and exceſſes in thynges appertaynyng Vnto

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the seruice of god, but euerye one of theym must swym at home in his house in al maner of costly and deynteous dysshes and cuppes, and they calle eatynge and drynkynge lyuynge, or if they do not so call it, yet verely they so esteme it. And therfore seyng they do soo, other menne thynke they maye doo the same.

¶ And this the laudable and naturalle custome and fascion of Germanie is banysshed. For we be so farre gone, that we excede all other nations, be they neuer so euyll, in suche abundaunce and voluptuous pleasures. It had more becommed vs to haue dryuen these thynges out from the myddes of vs, and as Diogenes dydde to the Tartis and fyne manchettes, soo to haue sayde to this straunge ryottous maner, O gueste go and gette the hens quickely. Ye the examples of strange nations ought ones to haue taught vs. And seynge to banckette and surfet most largely is nowe adaye counted moste kyngly, why do we not here the answere of Menedemus the philosopher, whiche he made to Antigonus, askyng him whither he shuld go to a daynteous and costely feste or not? Haue in mynde (sayde he) that thou arte a kynges sonne. Antisthenes, to a certayne

person

perſone prayſynge delicious fare, ſayde, I wolde our ennemies fared delycately. The wordes alſo of ſaint Paule ought to be writen in our harte, ſayinge: Meates are gyuen to the belly, and the belly to meates, but god ſhall make an ende of bothe. The ſame Paule whan he condempned the workes of the fleſhe, amonges whiche he nombred exceſſe of drynkynge and eatynge, he addethe to theſe wordes, Of the whiche thynges I nowe warne you, lyke as I haue before tymes warned you, that they, whiche commytte ſuche thynges, ſhall not be the inheritours of the kyngedome of god. But they nowe do the ſame thynges, which ought to be our gides into the kyngdome of god, prieſtes, chanons, byſſhoppes, and prelates, in ſo moche, that it is nowe come into a prouerbe throughout all Germanie, Let hym be made a man of the churche, that loueth to lyue pleaſantly, as thoughe ſuche a lyfe were meteſt for them.

¶ The frugalitie of my grandefather Laurence Hutten, whiche is worthy to be written, ought to mone vs vnto moche glorye, who all though he were ryche, and moche occupied in greatte matters of our princis, both in warre and peace, yet wolde he ne-

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ner admytte into his house pepper, saffron, gynger, nor suche other straung spyces, nor vsed garmentes but only of our owne wol, al thoughe there were sometyme precious vestures gyuen vnto hym for the well doing of his busynes. And he dydde not onely this hym selfe, but also amonges his equalles he rebuked gretly the fascions & maners of men, sayinge. We seke euer straunge thynges, as though we had not growynge with vs, wherwith our meate may be made delicate. If we wyll please and delite our taste, or as though the great price of our garmentes dyd increase the qualities of the mynde. But I wyll ceasse to speake more of this man, leest I shulde seme to couet myn owne glory. If I had fyrst told you this one thing me thynketh it is not so goodly a thynge to be borne of this my stocke and familye, in the whiche be somme causes besydes this, wherof I maye glorye, as to be borne his neuewe, that thus hath lyued. Our predecessours, and suche as I my selfe haue sene olde men, whan I was but a chylde, whan they dyd kepe in theyr meate, drinke, and clothynge such temperance, they were of good lykynge of body, and through great labour were hardned agaynst hunger and thurste,

heate

heate and colde, where as we at the fyrste frost, sneuer and shrinke together both hand and fote: and as sone as wynter begynneth, we be treble furred, and be shut vp in oure hot houses, out of the which we go not vntyl mydsommer, whan the sonne and heate bourneth and parcheth all thynges. And as I saye, where as nowe scantly the .x. person of the noble men can be founde in Germania, but he hath eyther the gowte in his fete, or in his handes, or is greued with the dropsye, sciatica, or lepzy, or is tourmented with this frenche euyll, whiche bzyngethe these greatteste euyls with hym.

¶ But at the last let vs retourne and enter into that lyfe, whiche is meteste for this nation and empire of Germanie, and which euen they, whom I tolde you lyued wantonly, can be wel contented to here prayse. For I thinke there is not one of these, that gyue them selfe to such delycate & ryottous lyfe, but he hateth the same in other, except he be so blynded through intemperancie, that he loueth these Unthryftie manered Sardanapales, and Heliogabales, or doth hate the persimonia of many, which be of the contrary facion. Truly vertue semeth very amiable euen to them that dothe lyttell folowe

or regarde it.

¶ It was an olde meate of Catos, porage made with chese and egges. And Plini rehersethe, that gruelle made with otemelle grootes was ones the meate of the verye and true Germaynes, as it is yet of many vnto this day. But we fede vppon straunge and beyonde see victualles, thynkynge that we haue so moche nede of them, that euerye house holder hathe decreed to sell these thynges, that growe with vs, to bye the other with: whiche one thynge hathe enryched the Fuchers: whiche in the meane season, that we thus nouryshe our bodies, haue all the money, and lyke wyse all the excellent goodly places in Almayn. For they beinge the ministers of our voluptuous lynyng, are so incresed, that there is no prince in Almayne able to compare with theym in ryches. So farre be we gone, and so lyttell perceyue we, what thynges Germanye deuoureth and consumeth. Wherfore I thinke that he was of excellent wysedome (if any suche was) that feared in tymes paste, leste suche voluptuous and delycate lyfe shoulde entre into Germanie: wherof (as euery mā may playnely see) spryngeth so moche pestilence, and so many diseases: and ageyn perceyued

reyned, that they ſhalde kyne quietly, that coulde be contented to lacke ſuch pleaſures and delycyouſnes. For they that dreſſe oure herbes, and kine with them (as there be ſome trewe Germaynes yet remaynynge) they are of good helth and bodily lykynge, but they that be ſpice fyngered, and beitbe ſynamom, and ſmell all of clones, and haue all theyr pleaſure in goodly araye, theſe be they, that are ſubiectes to al kyndes of diſeaſes and enylles. Howe properly therfore dydde the Satirike Poete calle the gowte Rycbe? For it medleth not with them that are poore, and drynke no wyne, but hit is a companion for ryche men, dronkerdes, ſurfetours, and delycate kyuers, whiche (as the ſame poete ſayth) to gette ſwete morſelles, leue no place vnſerched.

¶ And ſoo, thoughe this countreye brynge forthe that that is neceſſary for the lyfe, yet as though nature had vtterly forſake them, they ron vnto ſtraunge thynges, fetchynge theyr garmentes theyr meates and medicines from Hercules pyllers, from the ilonde of Taprobana, from the ryuer of Ganges, and from places farther of than theſe, euen almoſte from the heed of Nilus.

¶ The wrathe of god lyghte on theſe deed

mēs heedes, that fyrst receyued these euyls into Germanie. For they haue done a thing vnworthy for the grauite of the Germains. Truely they, oure forefathers, were none suche, the whiche preferred the labours and peines of Hercules aboue the fleshly lustes, aboue the delycate meatis and softe beddes of Sardanapalus. But O lorde Christe, howe delycate, howe holsomme fedynge is breadde made of rye or whete, and gruelle made of millio, oriza, ptisana, and otemele porage? Adde therunto so many kyndes of herbes, and so many dyuers garden spyces, as anyse, coryandre, cynomum, fenell, musterde, neppe, opnions, lekes, garlyke, and specially if we wyll beleue Plinie, persley hath a singular good grace, to season meates with. And for drynke we haue ale and biere. And for the ryche men there is wyne, whiche is the pure and cleane drynke of the erthe, as Appollonius iudgeth: so that it be vsed scarsly, whether it growe in France, or vpon the bankes of Rhenus. We haue also of our owne beestes fleshe bothe tame and wylde, whiche are not of vnpleasante taste. We haue fruites of trees, not to be dispised, howe ryche is Germanie, howe plenteous of all meates, howe abundantly dothe hir

ministre

minister all thynges necessarye for the lyfe of man: Wherfore my chiefe desyre & vowe is, that they neuer lacke the gowte, nor the frenche pockes, that can not lyue without pepper: And I pray god, they may ones be brought to extreme hunger, whiche nowe serche in all places, not for meate to lyue with, but for delycates and deintees, wherwith they may stere vp their swete mouthes and prouoke theyr appetites. Howe iustely dyd Galenus ennie helth to suche felowes, whan he forbode all physitions from the curinge of dronkerdes, and of theym that are gyuen to the bely: If such at any time were sycke, for they by and by (sayth he) through intemperate lyuynge hepe vppe again grosse and vndygested humours, soo that they be clensed and purged in vayne.

¶ The necessitie of nature is lyghtly contented, sayth Hierom. Colde may be expelled with course clothyng, and hungre with lyttell meate.

¶ Whan Anaxerses the kynge of Perse was brought to that necessitie, that he eate drye fygges and barky breade, than he beholdynge his fortune, and suche a greatte chaunge, sayde: O what pleasure is this, that my regall abundaunce kepte me from?

By

By the which example we may knowe, that they onely lyue in knowlege of theyr owne lyfe, that lyue scarsely and soberly: And on the other syde, they that be gyuen to the noryssynge of theyr bodyes, and the pouring in of al thinges, be as men errynge in darkenes, and perceyue not theyr owne lyfe, soo farre are they from the lyfe of pleasure.

Howbe it within short space, whan they be ones falken into diseases, than they begynne to seke and perceyue, what lyfe they haue chosen, and what is the reward of the same. For as Persius sayth, whan the harde, and stony gonte, the braunches of their olde surfetynge, hath broken theyr ioyntes: than they mourne, that they haue passed theyr dayes so grossely, and consumed theyr lyfe so fylthely, and be so sorye to late of theyr lyfe to comme.

¶ Do we than doubte, what is the cause of all the syckenes, that the Germayns haue? seing we may yet remembre, that this pestilence and mischefe of the bodye dydde enter with that ranke and riottous lyfe. For here we do nowe so gyue our selfes to whores & pleasures, that we seme to stryue with other straunge people for the maystry of fylthye synynge, as menne do in games for the best

wager.

wager. And for this purpose we haue certayne ministers very expert. These gette and conueye vnto vs from the fardeste partes of the worlde prouocations of glotony. These bryng in from farre, with mernayous delyght, both to eate, to drynke, & also to clothe our selfes with. Wherin seinge they haue longe and many dayes contynued, to theyr owne (as I sayde) great aduantage, they haue made some so delicious, that whā they be here in Almayne, they muste drinke wyne of Corse, they muste haue meates out from Italie, and contrary wyse, whan they be at Rome, they vse wine of Rhene, or that whiche Nectarius bryngeth forthe. O peruersed custome of kyupnge. O myscheieffe, worthy to be hated of all men, euen so moche the more that they be byshoppes, whiche doo these thynges, and are the ryng leaders therunto. Suche maner of persons I beleue do despyte of god, as Aristotle writethe of Philoxenus, to haue the neckes of cranes.

¶ Aristophanes reproueth the tables of the Syracusanes, and the voluptuous aboundance of the Sibarites. If at that tyme he blamed suche thynges, what wolde he saye, if he nowe lyued, and sawe our banketing & feastyng.

feastynge, our quaffynge and dzynkynge: Therfoze as many as coueyte vertue and knowledge, lette them take hede and harken to Pythagozas, whiche saythe: that a man, that ryseth not aboue man, can not tast oz atteyne any hygh thyng, that is to say, as longe as a man lyueth vnchastely and dyssolutely, he shall neuer do any great thinge with wytte oz mynde. The mooste holsommest fedynge foz man (sayth Plinie) is one maner meate, the heapyng of dyuers tastes is pestiferous, and sawces are wozse than that. ¶ Persius well perceyued these thinges whanne he thus spake in greatte mode. Thou woldest haue lyttie ioyntes, & a hole body in age. Ye but the full dysshes, and the fatte denteous, wyll not suffer the goddes noz Iupiter to graunt therynto.

¶ And Cicero bzingeth in Cato saying: that a libidinous and intemperate youth, maketh age very feble. And he aduyseth and counsaileth vs to eate and dzink so moch as may susteine the bodily strength, & not oppzesse it, thynkynge that nothing can be so vnfrendly vnto the mynde of man, whiche he calleth an heuenly reward and gyft, as voluptuousnes is. Noz as longe as luste and pleasure beareth rule, Temperance can haue no place:

Neither

Neither Vertue may beare any stroke, where luste and pleasure reigneth. And therfore he iudgeth, that we ought to gyue great thankes vnto age, whiche causethe that we lyste not to do that thynge, whiche we ought not. For Voluptuousnes, sayth he, beinge an ennemye vnto reason, stoppeth and letteth all good counsell, and blyndeth the eyes of the mynd, and medleth nothyng at al with Vertue. And therfore he thinketh, that olde men are happy, whiche whan they lacke feastes, full dysshes, and the cuppes ofte walkynge, they lacke also dronkennes, rawnes of stomake, and be not combred nor Vexed with dreames, whiche maner of thynges, accompany them that are gyuen to suche wantonnes. For Hierom sayth, that diseses come of to moche eatynge.

¶ There is a prety ieste, of a certeyne phisition of this countrey, whiche hadde a syke man in cure, that hadde vunnynge legges, and that not withstandynge was gyuen to banketynge and drynkynge myghtyly, and yet complayned that his medicines prevayled not, And that his soores ranne faster, than they dydde at the begynnynge: Truly sayde the phisition, they wolde ceasse vonnynge out, if thou woldest cesse powryng in.

¶ Galenus affirmeth, that the great chuffes, whose lyfe and occupation is fedynge, maye neither lyue longe nor be helthfull, and theyr myndes be so wrapped with ouer moche blonde and fatnes, euen as it were with myer, that they haue no maner heuenly meditation, but do alwayes thynke vppon eatynge, drynkynge, fartynge, and shytyng.

¶ The olde Romaynes called that fedynge necessarie, that was slender and sparyng.

¶ And amonge the grekes litell meate was moche commended by the writing of many.

¶ The Essees, whiche were a certayn sorte of philosophers among the olde Jewes, are lauded of Josephus, bicause they had tourned theyr dayely abstinence into a custome, and an other nature. The same Joseph preyseth the continencie of the Pharisees. He that wolde ones haue had vs distroyed, I thinke hath desyred, that this custome of lyuynge myghte enter amonge vs. And therfore seynge Marcus Cato (as hit is written in Plinie) dyd take great care and feare, leste the Grekes shulde innade Italy, with their wanton and volupteous lyuynge: whiche of our forefathers hath prouided, that none of these spyces and spikes shulde be solde in Germania: farewell pepper, farewell saffron,

fron, farewel sylke. Or if there be any vse ther of amonge other nations, I praye god that this nation neuer knowe it, or se it. And Christe sende our countey men this mynde, that they may call home agayne the frugalite of theyr elders, and facion them selfes to theyr honest sparynge.

¶ With what stoute stomake doth Anacharsis bost the order of his lyuynge? Vnto me (sayth he) hunger is a swete morsekle, the gronnde is my bed, a cloke of Scithia (that is a beastes skyn) is my garmente.

¶ Sober Demosthenes drawe dronkē Aeschines out of the citie. Socrates hatyng the tauerne haunters, and such as haue al theyr delyte and pleasure in theyr throtes, sayde: Many men lyue to the intente to eate and drynke, but I eate and drynke to lyue. O, very wyse man, and worthy soo to be taken by Apolloes commendation.

¶ And this sayenge of a greke poete is to good to be forgotten: Thou thy selfe must rule the bridell of thy bely.

¶ What saye you? whatte maner felowe thynke you Epicurus was? whom all the worlde persecuteth, as a felowe of pleasure, whiche put the hyghest felicitie in pleasure? Truely what so euer it be, that he made soo

moch

moche of, he ment in the onely vse of breade and water, and dyd moch commend slender kuynge, and suche as may quickely be gotten. And writinge vnto a certayne frende of his, he sayethe: Sende me a lyttell chese of Cithridi, that I maye, whanne I wolle, fare somwhat more deynteously.

¶ Anaxagoras sayde, he that eatethe sauourly, nedeth but lytel meate. Porphirius wylleth the mynde to be clensed and purged with abstinence. And Philostrate wryteth, that Porus, the kynge of Inde, was excedynge strong and mighty, not withstanding he neuer fedde but vpon breade and water. Masiniſſa kyued. lxxxx. yere without any maner delicate fedynge. And Mithridates, kyng of Ponte, which kept warres with the Romaynes, xl. yeres, vsed to eate his meate standynge, so farre he was from our facion, that he wolde not sytte downe on a softe quoyssen.

¶ Titus Liuius writing of Annybal, saith, He measured his mete and drynke after the nede of nature, and not after pleasure. He had not the tymes of watchyng and sleping distincted by the daye and the nyghte, but whan his besynes myghte spare hym, than toke he his rest, and yet not suche as is cau-

sed

ſed with a ſofte bed and ſilence.

¶And amonges the laudes of Auguſtus Ceſar, this is the chiefe, that he was content with lyttell meate and drynke. But we hadde leuer order our lyfe after the facion and maners of glottons and pleaſaunte felowes, lyuynge contrarye vnto nature, to the deſtruction both of body and ſoule, than to the preſeruation of theym bothe to ſette before vs theſe examples of lyfe, ſoo noble and ſoo helthfull. And I praye you, the Turkes and other, that are not of this our religion, wyll they euer deſyre to become chriſten men, whan they ſe vs thus to lyue? But I truſte that oure nation wyll ones at laſte beware and waxe wyſe agayne, beyng taught with our owne harme,

¶Nowe agayne vnto our pourpoſe. And for ſo moche as I haue ſpoken of abſtinence and ſklender fare, I wyll ſhewe whatte I thynke of hym, that ordereth hym ſelfe after this dyete, whether he maye be reſtored, whiche ſome men do thynke, euen without the dryn kynge of Gnaiacum.

whether

## Whether a man maye be restored by this dyete onely. Cap. xv.

Of them that be good ought to be none euyl opinion, neither suspition: but trewely these comen physitions be sore greued, that this medycyne can do so moche, and that it alone can do it, euen without theyr medling. They fume very sore, that so many in euery place be sodeinly holpen, of whom they trusted to haue had a perpetuall stipend and continuall lucre. Wherfore they stryue verye styffely, fearynge leste in tyme to comme it shall take away the truste that men haue in theym. They haue spoken of late certayne trifelynge and vayne wordes, which if they spake as they thought, muste be ascrybed to theyr ignorance: but if they spake it of ennie, than vnto theyr mischeuous mind. They say, that a syke man may be recouered only by this dyete and order of lyfe, whiche is prescribed in this cure of Guaiacū, thoughe he neuer drinke of this decoction of Guaiacum, nother receyue any other medicine. And I my selfe haue sene theym, that haue promysed, that they wolde sethe the shauynges

wynges of Juniper, and of eke, or asshe, or pine tree, or al these together, and they doubted not, but that they wold with these helpe men of suche dyseases as well as with this decoction of Guaiacum. Where vnto (all thoughe I suspecte their malicious intente) yet I pray god sende them as good fortune as they wolde wysshe. For what coude be a greater commoditie vnto this nation, then to haue such a remedy growyng in our owne woddes, which must els be fet from so far? But I greatly feare, leste they go in vayne about this theyr rashe promise, both because I thynke this to be a greuouser disease then may be put away with hunger, without any other medicine ministered, speciall after it hath fastned his rootes depely, as for the most part it is wont to do. And also if these trees, whiche I spake of, coude do any suche thinge, theyr vertue and power I thinke shulde not haue gone so longe vnknowen, seinge they growe here amonge vs. Neuertheles I am contente, they make a profe. For what other thynge hath a physition to do, but dayly to synde out somwhat, and to knowe by experyence, and to serche what wyll helpe euery griefe and syckenes? But this thynge I wolde all shulde be admonished

ſhed to beleue, wherof I ſpake before, that the helpe of frugalitie and ſcarſenes, as it is great in other diſeaſes, ſoo it is, and that ſpecially, in the frenche pockes, but yet not ſo great that it may amende the blonde that is infected and corrupted thorugh the Venoum of this diſeaſe, without ſuche medycines, as haue theyr power and ſtrength to do it. As by example. If two kepte warre together, and the one of them obteyned of me, that I ſhulde not helpe his aduerſarye: Veryly I may impute vnto hym, that I hurt hym not, but that I haue holpe hym, I may in no wyſe. And lykewyſe the abſteynynge from meate and drinke, as it dothe not take awaye the diſeaſe, ſo doth it not noryſhe. As one myght ſay, that he nother bound a perſone whā he myght, nother loſed hym whan he myght not.

¶ I haue ſhewed you, that many haue bene reſtored to theyr helth from the gowte and ioynt ache, whan they brought them ſelfe to a more ſklender and a ſobrer diet, and abſteined from wyne and women: but I neuer thought ſo of the frenche pockes, and the maladies that folowe therof. For that entreth ſo depe, that it can not lyghtly be pluc-ked vp, and ſpredeth ſoo brode, that it can

not

not with a lyttell thynge be brought to ge-
ther, but it so infecteth the hole bodye, on
which it ones catcheth holde, that it can not
be taken from any part alone, but whan it
is drawen out from the hole, as at one brayd
or plucke. Beleue me, that haue proued ma
ny thynges herin to my great hurte, if any
man moughte haue anoyded this euyll with
sobre and scarse kyupnge, I had anoyded it
long sins. For by the space of .iii. hole yeres
I kept my body as low & as leane as coude
be, in so mocbe that in that space I felte no
grefe of my disese, but yet I was not cleane
ryd from it. Neuet the lesse goo to ye noble
promyseres, sethe ye asshe, make ye redye
Juniper and pyne tree, and take hope to, if
it please you, and horne beame, and plane
tree, and ye shall gette ryghte great thanke
of all men, if throughe your dylygence we
may haue here at home, that we muste elles
seke soo farre of. Ye and ye shall do mocbe
moze for vs, than the Fuchers wold, though
they made pepper or cynamum to growe in
this countreye. And soo gladly as I wolde
receyue this thing at your hand, if ye wolde
euer gyue it forthe: so before ye gyue it, I
wyll not beleue, that there is any such thing
in you, no I wyll not so mocbe as hope for

it, seynge I haue gaped soo often tymes in vayne lokynge for those golden hylles.

## Howe a man must order his bely in this cure. Cap. xxi.

At the tyme of this cure the bealy anoydeth very lyttell and harde, and that with mocke ado, and that is not onely bycause he eateth litel but also bycause the nature of this medicine is to dry and byndeth. Howbe it I haue harde saye, that this thing happeneth nat to euery man a lyke. For some say that anone after the begynnynge they were lose belyed, and some were so contynually: wherof I dyd meruayle. For in these. xl. dayes it neuer wente from me so mocke as ones, but as it was compelled. For in this diete it maye be kepte to the. v. or. vi. daye, without any ieoperdy: And than in the mornynge the shauyng of this Guaiacum soden in water, muste be dronken to the mountenaunce of halfe an vnce. And if it moue not at the fyrst, it must be geuen agayne the next day, and so the thyrd day, and if it help not so, ye must than poure in clisters vnderneth,

or

or ſuppoſitories prepared for the nones. For the bely muſte nedes be loſed. And if a man wyll loſe hym ſelfe by drynkynge or eatyng Caſſia, I thynke he doth not mocke amyſſe, ſo that this be done but ones, and that mornynge lette hym not drynke Guaiacum: I wolde not that he ſhulde be eaſed with Vomites: for they make the bodye colde: and (as Plini ſayth) they be euyll for the eyes, and ſpecially for the tethe. There be many thynges in this cure, that ſtoppe the bealy. Firſt bycauſe the body is emptied in the begynnynge with a pourgation, and than bycauſe there is lyttel meate receyued. But as this place is cloſed and ſhut from eiections, ſo is there ſomewhat in the meane ſeaſon, other by ſweatynge, throughe the ſtrengthe of Guaiacum, that expelleth thynges hurtfull and ſuperfluous, or els in the vrine, the whiche is more moyſte than that cometh of the meate. And one thynge is greatly comfortable, that in the tyme of this cure there chaunceth no ſwellynge, nor there are noo peynfull throwes or aches felt, nor the taſte cometh not bytter, nor there ryſethe no lothynge of meate, nor vapor ous breathe not lyghtly aſcendynge from the ſtomake to the heed, as in other diſeſes. And that the patiẽt

is purged, it is easely perceyued by making of water: nor to the intente that shoulde be doone, none other prouocation shoulde be sought. Nowe wyll I speke a lyttelle of sweatynge.

## Howe in this cure one maye be moued to sweate. Cap. xxii.

IF the pacient can not sweate, somme thynke, that meanes shulde be sought to prouoke hym therto. And therfore they caste on hym many clothes, and lette hym lye thre or foure houres couered hot. And thoughe this amonge all thynges that we suffre, be one the hardeste: yet I felte euen to the very feyntyng, that so chaunceth no faylyng, all they that were cured with me, indured it moste grenously, and they sayde, that this was the hardest thynge in all this cure But if I myght lawfully say my minde here in (all moofte I dare not shewe that that I haue lerned) I wolde no man shuld be prouoked to sweate, saue that the pacient shall as the thynge requyreth, kepe his bedde thre

thre or foure houres, and passe not, and let hym be couered, but not with ouer many clothes, nor to lye ouer stylle and stere not: but in any wyse let hym not be putte to moche vexation.

¶And I thynke verily, that as wel in this cure as in other, the phisitions of my countrey do many thynges fondly, whiche ought not to be done. For as this medicine of hit selfe causeth one to sweate, euen so hit wyll not abyde compulsion. Wherof this maye be a dewe proue, that I perceyued my selfe no sooner to sweate, whanne I was couered with thre or foure furres, than whan I had to wrye me but one couerlede. But this I wold ye shuld vnderstande, that the patient muste nedes sweate, and if it wyll not come naturally, than it must be prouoked meanly. For I allowe nothynge that is forced. And I warne you, that ye eschew those, that are wont to toste the bodyes at the fyre, or that wold haue the stewes ouer hotte. For suche heatis distroye the bodies, and drye vp the humours that nourysshe the strengthes.

And where I sayd swette must be prouoked meanely, or easily, it must be thus taken: that if one be wryed with the clothes of one bed, so that the loode of the clothes greue hym

not or erke hym: I ſuppoſe through the operation of Guaiacum, he ſhal ſweate inough.

## ¶ Howe this medicine shall helpe, and whether it healeth men ſodaynely, or at leyſure. Ca. xxviii.

But nowe I ſuppoſe, hit is hygh tyme to declare, howe the effecte of this medycyne may be perceined and vnderſtande, and whan the patientes begynne to mende, and whether this curynge be ſodaine and ſwyft, or late and ſlowe. Wherin, as I vſe in all other, I wyll open to you thoſe thynges, that I my ſelfe haue both ſene and knowen: but this I warne you of before, that if it haue chaunced other wyſe to any manne, thanne I wryte, that he laye not the blame in me. ¶ I haue lerned, that Guaiacum helpethe by lyttell and lytell, and not ſodaynly, and gothe forwarde fayre and eaſely, and not violently. For it is ſo far from the trouthe, to thynke that it helpeth one ſodaynely, that ſomtymes, from the firſt daye to the .xv. the diſeaſe cometh ſo ſharpe, and the peyne and

ache so augmenteth, and the sores soo enlarge, that a man wold thynke hym selfe in worse case durynge these days, than euer he was before: either bycause thā the disease is rooted vp and drawē from the inner partis, and the rootynge vp is peynful, or els that the alteration, whiche than is caused in the disposition of the body, breakyng out with a great violence and shaking, putteth a man to greuous peyne. For vndoubtedly this medicine draweth out this myscheuous disease by the rootis, and that dothe it vnto somme forth with after they begyn to take it, and to some other it tarieth a longer tyme: but it doth so to no man before the. vii. day, and to many (as it dyd to me) after the. xx. day, if it tarye longer er yit worke this effecte, than the defaute is other whyle in the pacientis, whan they wyll vse excesse in feding. In me (as I sayde afore) the faute was in sythynge of Guaiacum, for by reason that the phisitions in preparynge therof, made it smaller than they shulde haue done, I was the longer er it wrought on me. And I haue harde phisitions say, that accordynge to the complexiō of the bodies it worketh soner & slowlyer. And this is sure & certayne, whiche thyng Stromer ofte affirmed vnto me,

that if they, the whose wyt is more subtyle, and are rygbte attentiuely gyuen vnto study, happe to falle sycke, theyr diseases shall be more vehemente and longer continne. And many thynke, that it skylleth greatteky, as well in this disease, as other, in what placis of the body the syckenes shuld chaunce, for the rygbte part is more healeable than the Left. Wycause, saythe Alexander, by larger exercyse the matter is stopped, and made more apte to heale. Also they say, it is more harder to heale the vttermost partis, bicause they be farre of from the body, it is longer they can be nourysbed and fedde. And there it is to be taken hed, whether the grefe doth ascende or discend. Celsus sayth, that what so euer grefe goth downeward, is the more curable. And agayne. All grefe, which procedeth vpwarde, is worse for the medycyne to come vnto. And that suche diseases, that chaunce in our secrete partys, as they are moste plentefull and sharpe, by reason of inflamation (whervnto those partes are specially subiectes) so are they forth with and sooneste healed. Whiche as in all other medicines they maye be moued, so for the newe vse brought vype of Guaiacum, I wote not whether it be alway so or no. But this lette

euery

euery man take hede of, that where so euer the grefe be, and with what soo euer kynde of the pockes they be peyned, that they prepare well Guaiacum, and after they haue dronke so long therof that it be spredde and ronne into the veynes: thanne ye maye be sure theyr ache lyttell and lytel goth away. And otherwhyle the ache commeth agayne, and is more sharpe and peynefull: and goth away agayne. For after it ones begynneth to swage, and than waxeth sooze and peynfull, it endurethe not longe. And they that haue soores, shall haue the flesshe eaten away about the soores of a greate breadthe. And that is a token, they begynne to heale. For vnto me it chãced, as it neuer did afore, that about the. xxv. daye my legges were eaten so bare, that ye myghte haue sene the bone the breadth of a mannes nayle, whiche thynge putte me in great feare: but with out any difficultie, within a fewe daies after the flesshe grewe and was restored agayne. And by this I perceyue well, that the nature of this medicine is to purifie and clense the soores vnderneth and vnder the flesshe, to proue and shewe fyrste the vertue therof. Hytherto haue I sene fewe or none, whose soores were cleane healed, that were kepte

close tyl they healed. And therfore I haue hard many expert therin say, that thā Guaiacum maketh an ende of his operatiō, whan the pacient returneth to his meate, and in euery thynge taketh agayne his olde custome of lyninge. I tolde you before, that it was necessary for me to kepe in, tyll the .xl. daye. Al thynges wel pondered, I perceyne, that this medicine requyreth a longe season to worke perfectly. For the nature of this medicine is not to breake, or plucke awaye the blond, but by lyttel and lyttel to amend and purifie it (in whiche blond beinge corrupte, resteth all the force and strength of this dysease) and to expel and diuide fro the body the hurtful humours, that are nourysshmentes of this disease, from some in theyr urine and sweatynges, and from other somme in their sieges. And whan of this disease a man begynneth to waye whole, than the fyrst operation of Guaiacum is to make a man to sweate, and secondly by the passages of the Urine it purgeth, by whiche menes it fetcheth out & voydeth marueylous soule fylthynes. And than the handes and feete waxe meruaylous colde, in so moche that they seme to haue no heate in them at all. wherof physitions saye this is the cause, that than this

medicine

medicine draweth the heate from the vtter partes to the inner, the whiche inward parties after they be warmed and made hotte, than the heate spredeth it selfe in to the outwarde parties. For this, without any doubt is proued, that theyr lymmes, that be heled with Guaiacum be moste hotte. And. vi. or vii. wynters nexte folowynge, my legges and fete wolde be so colde, that I conde neuer gette them warme inoughe, thoughe I wrapped them in neuer soo many clothes, nowe they waxe so warme, that with a very thyn hose or suche lyke garment, I put away the colde. These thynges thus vnderstand and knowen, we muste comme to this poynte, that is, to knowe the operation of Guaiacum, and agaynste what sycknesses it helpeth.

## Cwhat power Guaiacum is of, and what sycknesses it helpeth. Cap. xxiiii.

The mooste principall and the chiefest effect of Guaiacum is to hele the frenche pockes cleane, pluckyng them vppe by the rootes, but specially whan a man hath ben diseased

ſed with them of alonge tyme. For I haue ſene them, that many a day laye ſoore peyned with the pockes, ſooner and better reſtored vnto theyr helth, than they, on whom the ſcabbes beganne newly to appere. Not that on thoſe, newelye diſeaſed any thynge ſhoulde be lefte vnhealed, but that the curynge goothe forwarde more hardely, and the diſeaſe ſtycketh faſter and is more grenouſely plucked out. For Guaiacum doth reſolue & diſtroy mernaikouſly ſwellinges, getherynges to gether of yll matters, hardneſſes, bumpes, and knobbes. Fluxions or runnynges it vtterly taketh awaye, eyther conſuminge or tournynge the ſame an other waye. It cauſeth the ſoores to impoſtume without any maner of grefe. And if any thynge lye hydde within, it rooteth it oute. And ſoo of ſome (as hit dydde to me) hit maketh the bones bare, of ſome it ſhewethe the ſynowes, and breaketh the veynes, or eateth moſte depelye in, and it healeth theſe partyes that be infected with this diſeaſe, and with ſuche ſtynche and fylthineſſe, that the ſauoure canne not be abyden.

And therfore the phiſitions ſaye, that the vertue of this medicine is to heate, to drye, and to amende the fautes of the bloude and

of

of the lyuer: but it worketh all these thynges with suche a temperaunce, that indifferently, whether the cause be hotte or colde it easethe the pacientes. Wherfore with the dryues therof it restreyneth the flyxe, destroyenge the hurtfull humours that flowe oute, orelles plucketh vp by the rootes the cause of theyr begynnynge, and restorethe agayne the good disposition of the body. It dothe extenuate fleme, and the poores or passages of the Bryne, that chaunce manye tymes by peruuctions to be shutte, and also other in this disease hit openethe, ye and prouoketh & compelleth the vryne to make and haue way. For the whiche skylle some thynke it helpeth them that haue the stone, and that it compelleth the stones to issue out of the bladder. I haue experyence, that hit greately mynisheth blacke coler. And therfore it maketh a man more gladsome, and quencheth anger. Undoubtedly hit hathe a a greater vertue agaynst melancolye. And hit taketh away runnynges and droppynges, and it lyghtneth his heuynes, by heatynge (as it may be thought) the brayne. It is sayde, that hit amendeth soores, whiche were before yll healed, howe soo euer they come, and cutteth agayne the scarres. It amen-

amendeth the leannes, whiche hath longe contynued in the body. And therfore whan this cure is done, mē waxe very fat al their lyfe after. They saye it hath a mernaylous vertue ageynst the stynkyng of the mouth, & doth amende the griefe of the brethe, whiche also cometh throughe the faute of anoyntynge. It helpeth the inwarde parties, and specially the stomacke, the which it holle reneweth, and maketh the brokynge as good as euer it was before. His effect is excellēt for the membres that be fallen awaye and diminished, it increaseth theym and fylleth them vp, it stretcheth forth the sinowes that are shronke, and those that be lose it fastneth and maketh stronge. It is also proued, that suche parties as throughe this disease be made deed and without felyng, are agayne quickened and brought to theyr olde felyng and lustyneſſe. I sayde before, that as touchynge the healy it varyed. For some it dyd bynde, and some it made laxe tyl they were wery. And agayne, somme it dyd bynde in the begynnynge, and afterwarde hit losed theym, and made them lanke belyed. And that the verye shaynges broken as smalle as coude be, to the mountenaunce of halfe an vnce, was gyuen in drynke to prouoke

a ſiege. J haue alſo ſayde, that the meaſure therof is not gyuen after the proportion of his ſtrength, that receyueth it. For hit maketh not one weaker whan it is myniſtred. And now this one thyng J affirme, that if it be. iiii. tymes ſodden, yet is not all the vertue gone out. Wherin J do not beleue other men, but J my ſelfe haue proued it. Howe be it J deny not, but the fyrſt broth is moch ſtronger. Somme there are, that ſtedfaſtly beleue, that it is very good for fiſtules and cankers, and for the parties that be eaten with cankers. Certayne it is, it helpeth them that fetche theyr wynde with peyne, and can not breth, if that faulte come throughe this ſickenes, or throughe anoyntyng.

¶ And for as moche as J haue ſhewed before what euyls come with this ſickenes, it were but labour in vayne to repete them, whiche all it taketh awaye, diſtroyeth, and vanquyſſheth, as J before tolde: and that (if they be olde) very lyghtly. And in lyke maner it helpeth the gowte. For J my ſelfe haue ſene two reſtored to helth, which were ſore vexed in their fete: but yet the phyſytions ſaye, that it helpeth onely thoſe that haue gotten the gowte throughe colde, whiche thynge J leue to them to complayne of.

Jt

It is also an helthfull remedy for the palsey, and especially whan it is new and lately begonne. For than it quencheth and dryueth it away: whiche thynge I doo write vppon the reporte of faythfulle and sadde men, that haue knowlege therof. For as for me, I dyd neuer hytherto se any that was so delyuered.

¶ Ricius tolde of a leper, the which though he were not cleane delyuered by this medicine, yet was he made moch better and clener, and suche a man as men myght suffer his company: so that Ricius iudgeth, that this medicine is able to hyde and stoppe leproſie, though it can not take it clene away. But if this cure were vsed ones agayne or often, than he beleued, that the great hurte of that diſeaſe shulde be put of for a longe tyme. And more ouer he hadde great hope, that if this syckenes were thus preuented in the beginninge, it myghte vtterly be purged and clenſed, and the syke reſtored. And for as moche as this medicine hath vertue to dryue vppe, some go aboute to miniſter hit for the water betweyte the fleſshe and the skynne, whiche is called the dropſie, the ende wherof we loke for. It is well knowen to be profitable agaynſte the fallynge

euyll

euyll, as the phisitions saye, if the dysease be of a colde kynde. I haue sene theym that were inwardely dyseased and greued with manye other syckenesses, that were of an euyll and corrupted stomacke, and coulde but badly digeste, and whan they wolde recouer them selfes from theyr long feblenes and sycklynes, and repayre agayne theyr strengthe and helth, haue prepared theym selfes vnto this cure, the phisitions not aduysynge them the contrary. And Ricius approueth the same in many. For so moche as he knewe (as he sayde) that a hoole man, or but lyttell acrased, myghte come vnto this cure without any hurt: and he dyd perfectly beleue, that the good lykynge of the bodye was kepte, preserued, defended, and confirmed therwith. Let hit nowe contente you, to haue harde spoken these thynges of the helpes of Guaiacum, of the whiche if any man wyll aske me the causes, I wyll sende hym to the phisitions that be expert. For as for me, I professe no suche thynge. Neyther yet dydde I begynne this boke, to thentent that I wolde by and by gyne a reson of these thynges that I wolde write, but this thynge I promysed, what so euer I founde of Guaiacum, and percepued by ex-

perience, other in my selfe, or in other, and what so euer I had eyther sene or harde of other, that wolde I faythfully and trewely putte in wrytynge, leauynge an occasion to many after me, to declare the thyng as it is worthye. And nowe that all menne maye knowe, what Guaiacum hath done in me, I wyll shewe in what partes of my body, and after what fascion I was diseased.

## ¶ What diseases this remedy hath taken from me. Cap. xxv.

BY this one chaunce hit is knowen, that we ought not to dispeire in any bodily disease, though we be brought neuer soo nere to deathes doore. For howe many were we, after the physitions had gyuen vs vppe, that were restored to helthe through the sodeyne and (as a man wold say) the heuenly helpe of Guaiacum?

¶ I knowe one, my very sure frende, whiche whan he sawe me so bytterly vexed with this sikncs, that for pein I could nother rest by nyght, nother eate by day, aduysed me to kylle my selfe, seinge there coulde no reme-

dy

by be founde, and my body ſemed to droppe away in fylthy matter, to my great peyne and ſorowe, and noo hope at all of recouerye, ſayinge to me, it becommethe the to be delyuered frome this euyll, whether hit wyll or not. But he hadde forgotten, that we were chriſtians, and remembred to wel, that we were frendes and louers. For hit is our parte to be holde all thynges in them that wytneſſed in tymes paſt, whom we now calle martyrs, vnto the worlde, our ſauiour Chriſte manfully ſufferynge for his ſake great tourmentes and peynes. Howe be hit if any thynge maye cauſe a man to longe for dethe, truely it is the tourment of this ſickenes. For I vtterly deny, that euer the father of Licinius Cecine, ſuffered any ſuche ſorowe or peyne, whan he ſlewe hym ſelfe with the iuiſe of Papauers, Or that euer any other, whiche dyd lyke wyſe, felte ſo inſolerable euyls, as this ſyckenes cauſeth. For this peſtilence beſydes al his vexatiõs and tourmentes (which paſſe farre al other) onely with his fowlenes and lothelynes is able to make one wery of his lyfe.

Whan Speuſippus the philoſopher was ones plucked and drawen with the palſey, that he diſpeyred to eſcape, and then mette

with Diogenes, and bad hym well to fare and good helthe: Diogenes (they say) answered, sayinge: And thou lykewyse farewell in no meanes, seinge thou art suche one and canst be content to lyue.

¶ The same Diogenes, that was wonte to be so styffe a philosofer, what trow ye wold he haue sayd, if he had beholde and sene me, whan I was lykewyse vexed, as they that hadde the palsey, and besydes that was so lothe some both in syght and sauour, that al were greued with me, and some dydde hate me? And yet I dyd lyue and had some hope, although I had ben oftentimes deluded and mocked through the great promyses of the phisitions. And lest any man shulde thynke that my disease was either lyght, or in one parte onely, I wyl shewe in what takyng I was. Fyrst I coulde doo nothynge with my lefte foote, for there had this euyl dwelled xiii. yeres and more, and in the mydlegge, where the shyn is couered with flesshe very thynne, there were sores inflamed through the inflamation of the flesshe, rottyng with great ache and bournynge, and as soone as one waxed hoole, an other brake vppe. For there were many, here some and there some, whiche coulde by no helpe of the phisitions

be

be brought to gether in one. Ouer them was a knobbe soo harde, that a man wolde haue thought it a bone, and in that was exceding peyne and ache, beatyng and prykyng with out ceassynge. There was also verye nygbe to the ryght ancle aboue, a certayne swelkynge and gatheryng, which was also hard lyke a bone, and was the oldest of all, wherin remayned the remenantes of this pestylence fresshe and newe rysen.

¶ Whan the phisition went about this with yron, with fyre, with hotte yrons, or with any other instrumēt, they profited nothinge: somtyme it was swollen very vehemently, with great peyne and akynge, somtyme hit aswaged and was gentylle r. And it greued me lesse whan my foote was holde towarde the fyre, and yet wold it not suffre to be couered with mocbe geare: it ranne soo that a man wolde haue thoughte hit wolde neuer haue ben stopped. And as often as I wolde reste or stonde vppon my foote, my peyne was intollerable: than vpwarde the calfe and the knee were meruayllous colde, and as thynges deed. The thyghe was cleane wozne away and consumed to extreme leanes, and the skynne was so thyn, that there semed nothynge els lefte to couer the boone

with. Moreouer the ioyntes were so louse, that longe tyme I had moche adoo to stande vpone, and to be sporte: the one of my buttockes was but a thynge wethered awaye. In my leste shulder there was suche peyne, that I coulde not lyfte vppe myn arme: the extreme partes of my shulders were weke and woxen verye styffe: in the myddes of the brawne of myn arme there was a swellynge as moche as an egge, and as for the reste of myn arme euen to the verye hande, was cleane worne away. And on the ryght syde a lyttell vnder the lowest rybbe, there had I a sore, whiche was not in dede peynfull, but it boyled out certayne fowle and stynkynge matter, and issued very sylthyly after the maner of a fystule with a narowe mouth outewarde, and inwarde it was of a large holownes. And abone hym there was also an other as thoughe a bone hadde bene bredde there vpon a rybbe. And to conclude I dyd playnly feele a streme and issue come downe behynde from the toppe of my heed vnto all these. And where it began the leeste touche in the world made my heed to worke as though the brayne panne had ben broken, nother myghte my face be tourned backewarde, but as it was tourned with the hole

body.

bodye. This one thynge yet wolle I not passe, wherfrom if Guaiacum had delyuered me, and done nothynge elles, yet oughte I to haue lauded and preyſed his vertue greatly, and that is noone ſlepe, whiche I coueted ſo deedly, and was ſoo mothe gyuen therVnto, that almooſte in .Vi. yeres ſpace there ſcaped not one daye, whan the phiſitions cryed oute Vppon me, ſayinge: that was the cauſe of all my diſeaſes, and yet I coulde not refrayne my ſelfe frome it. But nowe is that gone ſo far from me, that I trowe if I ſhuld enforce my ſelfe to ſlepe in the day tyme, I coulde not. With all theſe, and ſo great euyls all thoughe I was ſo mayſtred, that al men diſpeyred my helth: yet my good angel (I beleue) wylled me to tary and loke for ſomwhat. And lo thrOughe the helpe of Guaiacum I am bolde nowe to lyue, and to drawe brethe agayne. Whiche mynde god gyue to all good men, that they neuer ceaſſe to hope and truſte. As for me I repent my ſelfe in nothynge, and if by any meanes longe lyfe myght be graunted Vnto me, I haue greatte hope that I ſhulde lyue hoole, ſounde, and luſty. And of this diſeſe, and of the remedy of Guaiacum, I haue wrytten theſe thynges, that cam to my mind

nery faythfully, truely, and as my lernyng wolde suffre me, and here wold I make an ende, if I thought it not necessary to admonysshe them, that shall rede these thynges, howe after this cure, the sycke muste be ordered, as touchynge the order and maner of theyr lyuynge, which thynge I wyll performe and that brefely

## ¶ As touchynge the order of lyuyng after this cure is paste what is to be obserued. Cap. xxvi.

I Gaue warnynge before, that after this cure is paste, and the pacient is departed owte of the cloyster of this medycyne, wherin he was close kept, he muste vse consequently in his lyuing a certayne diet and order by the space of .iii. or at the lest .ii. hole monthes. And nowe that we be come to the very proper place to entreate of the same thynge, I say that it is so necessary to be done, that who so euer hath recouered his helthe, except he afterwardes take good hede, diligently obseruynge many thynges, and lyue for a space vnder a certayne rule, as though he

he were yet ſhut vp: I ſay playnly that his helth ſhall not longe endure. And therfore thre monethes are appoynted vnto ſuche as were eyther greattely conſumed and lowe brought in theyr ſyckenes, and hadde many iſſues, and anoyded moche, or els were ſore hurt in theyr ſynowes and lymmes, or be ſo weakened in their body, that a lyttell tyme can not be ſufficient to gether vp perfitely theyr cromes agayne. And on the other ſide, they that be ſtronge and not ſo farre gone, nor broken, vnto ſuche. ii. monethes, after their ſettyng out ar inough as it is thought. But by cauſe I wolde prouyde ſurely for them that wyll folowe me, I wyll aduyſe them to obſerue and kepe this preſcrypte very longe, and to begynne with, they ſhall abſteyne them ſelfes longe tyme frome the fleſſhely acte: Wycauſe they that be recouered through Guaiacum, haue theyr bodyes very tender and vtterly weake as yet, as thoughe they had bene lately newe borne: And therfore if they ſhoulde haue the company of woman, wherby the newe gotten ſtrength is weake and grene, and not yet ryped: it wolde by and by diſſolue and deſtroy the ſtrengthe and myghtis of all the membres for euer. And for as moche as the vſe

of carnall copulation bryngeth into perylle not one membre by hym selfe but al the hole bodye at one choppe: What other thynge maye we saye, he pretendeth, that medleth carnally with women (being so febled) than wylfully to slee hym selfe, or at the leste spedily to distroy his naturall strength, and playnly caste his helthe away.

¶ And if some be forbodden the companye of women, whiche be neuer the lesse of good lykynge in body, and haue no disease at all: Howe moche ought they to auoyde and flee it, that thus haue lost theyr helth & myght, and must labour al that they can to repayre the same agayne? And if before .xiiii. yere of age none is stronge inough vnto that act, bycause his strength is not full furnysshed to putte so ieoperdous a thynge in experience: How thā ought he to beware and take hede, that is thus nowe borne agayne, and hathe so ponge and tender a body, that he offer not hym selfe to be rassely plucked and torne before he haue receyued his strength, and is well hardned therin.

¶ The nexte poynte here vnto is this, that thoughe they shall haue a gredye and sharpe appetite to meate, beinge emptied with continuall hunger, yet they muste resyste the

same

ſame, and as moche as maye be to behaue them ſelfe very ſoberly and ſcarſely in their fedynge. And therfore they muſte fyrſt vſe verye lyttell meate, and afterwarde ſomewhat more, goinge forth by lyttell and lyttell, ſoo that there maye be a good ſpace er that they come to theyr olde cuſtome of eatynge, exercyſynge them ſelfe ſoftely, begynnynge no newe thynge haſtely or ſodenly, vtterly abſteinynge fro al wynes except it be fyrſte delayed with moche water, and be also of hit ſelfe ſmalle and of good ſauour and clere, and yet ſo, very moderatly. Let hym alſo, that is cured, be well fenſed agaynſt the violence of the ayer, and ſpecialy in thoſe tymes, that be greuous with colde wynde and rayne, orels let hym goo forth abrode verye ſeldome. He maye take meate twyſe aday, but at euentyde very lytell, and all that tyme he maye neuer folowe his appetite, but muſte auoyde fulnes, as the greatteſt enyll, that can be. He muſte alſo aboue all thynges forbeare fyſhe, and feade vpon yonge and tender fleſſhe, ſuche as is of lyghte dygeſtion, and nouryſſhethe purely, whiche they be ye maye knowe by the phiſitions teachynges. And theſe thynges muſt haue place, in the ſayde two or .iii.

monethes,

monethes, for other thynges whiche shall be further obserued, maye be lerned more playnly in the thynges folowyng. For nowe I wyll aduyse and monyshe with fewe wordes, not onely theym that are recouered by Guaiacum, but other as well from what so euer disease they be delyuered, if they tender theyr good helthe and welfare, and desyre to be longe in prosperitie, whatte thynges they shall folowe. And here it is chiefely to be noted (howe be it al doth nowe knowe it) that this one thynge is hit that maketh this syckenes to be verye grenous, bycause there is great difficultie in dyetynge. For whan this disease is ouercome, it is not one onely that must be obserued in the order of our lyuynge, but many thynges: and dyuerse must be rekened vppon. In so mocke as what so euer thynges there be, whether they be with or agaynst all the diseases, whiche I sayde before followed this syckenes, he that is recouered, must set them before hym, endeuorynge him selfe with al diligence to obteyne them, that make with hym, and to auoyde them that be ageynst him. wherfore he must be alwayes very carefull in his lyuyng, that al thyng maye be done ordinatly. Not withstandynge if this medicine haue saued any,

there

there is for theym great comforte, byrause they that are expert therof, plainly thynke, that after the pacientes haue ones receyued theyr helth, & the time of obseruation, which foloweth this cure be past, nothinge that is not contrary to theyr olde maner of lyuyng can putte them in any daunger, soo that they vsed not before to lyue without order vtterly. For that same order shal serue hym, that is thus restored, as shall serue theym, that neuer had the sycknes. Wherfore they thinke it not so moche to be regarded, what a man eateth, as howe moch he eateth: And therfore no kynde of meate to be forbidde, no choise of meate to be hadde, concernynge the qualitie of fedynge, nothynge to be cared for, but that whiche is knowen to apperteygne to the commen conseruation of helthe, and to the vniuersall auoydynge of all maladies and diseases. Wherin that that Celsus teacheth, perchance shall not be the leest, whiche is, that enerye man take hede, leste whyle his bodye is in prosperitie, the aydes and succour ageynst aduersite be consumed and wasted.

¶ Helth is preserued (as the same Celsus sayth) by dyet, by medicines, by oyntynges, by frictions and rubbynges, by baynes, by

exercise,

exercyse, by carryage aboute, by clere and pleasant readynge: whiche thynges howe they ought to be considered fully and holle, I leaue you to aske of hym. Here wylle I breuely touche a fewe thynges, and suche as apperteyne to dyete. This I thynke they muste fede pleasauntely and moderately, and take suche meates and drynkes as be of lyghtest dygestion. For as Poule saythe, The chiefest poynt of education is, that the meate be suche as wyll lyghtly dygeste and nourysshe well, not slowe in digestynge, nor clammye, nor plentuous in superfluities: and the drynke to be smalle wyne, whyte, pure, and a lyttell delayde with water.
And Celsus saythe, Se your meate be not fatty, clammy, nor wyndy. And by his counsell ye muste absteyne in all suche dyseases from all maner salte meates, sharpe, sowre, and bytter. For the same reason I thynke, whereof I made mention before. And Paule saythe, In eatynge, the greatteste faute is satietie and fulnes. For all thoughe the bely digeste well, yet the veynes to mothe replenysshed, labour sooze, they swelle, they breake, they be stopped and fylled with wynde, and playne it is, that the worst dyseases of all comme of satietie. He thynketh

this

thie onely to be auoyded, that no man fylle hym selfe. And I iudge the same but not only, for I wolde more ouer nothynge to be dressed deintuously, nothynge to be sauced curiously, and that many dyssbes of dyuerse kyndes be not sette before vs, nother wyll (as these tyche menne vse) syxe, or. vii. or sometyme. x. messes at one soupper to be brought in. For a manne wolde not beleue, howe moche these thynges hurte, not onely the stomacke, but also the holle digestion. And therfore I wil repete again this thing, whiche is spoken of the same author: Varietie of meates is greatlely to be auoyded, specially whan contrarye operations and vertues be in them. For whan they be soo thruste in, they resist digestion, and the same thinketh Galene, and Auicene, and as many as be of pure iudgement in phisicke.

¶ Cato (as Tully wryteth) commandeth so moche meate and drynke to be receyued, as may refresshe the strength and power of the body, and not oppresse it. Wherfore by the counsell of Xenophon, we muste make for the most parte a small dyner, that there may be a place for the supper.

¶ Playnly this disease is of that sorte, that Galenus thynketh to come of fulnes, whiche

the thynge is thus to be vnderstande, not that I thynke all that lyueth in surfetynge, streight waye to be cast into the french pockes (all thoughe suche shall not escape dyseases, no not most greuous) but if any haue ben vexed before with them, and than healed, eate and dzynke intemperately, he must nedes fal agayne into theym. And therfore the meate that is receyued, let it nother be dyuerse noz mocke, that the stomake be not loded, and dygestion letted. And agayne let it be (as I monyshed) easye in dygestynge. Plinie sayth, all maner sharpe meates, all that is to mocke, and all that is hastely receyued be harde in wozkynge, and harder in somer than in wynter, and harder in age than in youthe.

¶ It is wzyten ia Tully, he that medleth not with exquysite meates, looded tables, and often cuppes, shal not be combzed with dzonkennes, rawnes of stomacke, oz dzeames. But foz as mocke as whan this cure is done, we muste pzouyde, howe the bodye, that hath hytherto benne emptyed and made leane, may be bzought ageyn vnto his olde state, therfore peraduenture those meates muste be vsed, that increace and fyll the body, not with noysull humours, but suche

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as Celsus reherseth in the. iii. chapter of the fyrste boke.

¶ Plinie also sayth, The bodies growe and increace with sweate and fatte meates, and with drynke, they diminisshe and go downe with drye, leane, and colde meates & thyrst. But this muste be wysely vnderstande, for those thynges, whiche I haue often before monysshed. But seinge Galenus warneth vs in all thynges to take hede to the beaky, For what so euer, sayth he, is corrupted, in that it is a cause of rot vnto al the body, and so of diseases, I thynke it best to take those drynkes and meates, as Celsus teacheth, which do both norysshe & make the bely soft. ¶ But if any, throughe the dyuelles prouocation fyll hym selfe, and lode his stomake with meate, more than it is able to beare: if he lyste to seke helpe by slepe, let him here Plinie, saying, To dygest in slepe, it maketh more for the corpulentes than the strengthe of the body. And therfore the physytions wolde haue the great fat wrastlers to make theyr digestion by walkynge. But if he had leauer ease hym selfe by vompt, as many do counsell, and Pauke specially teacheth, for throughe vomytes many enyls ofttymes haue ben stopped, and withstande, lette him

rede his doctrine, shewynge howe one maye lyghtly vomyt. And if nother of these be regarded, or to late proued, than peraduenture he muste go to physike, whervnto if the sycke be compelled, I can gyue hym none other commaundement, but euen the same, whiche I haue oftentymes spoken, that he commytte hym selfe to a sober and lerned phisition, or to a well experte, rather than to one that is of high exquisite lernynge, and to hym that powreth in no medicines, but of very constrainte, ye and those medicines that be symple and not compowned and mingled with many thynges, and as moche as maye be ministreth the thynges of our owne countrey growyng, and not thynges farre fette. And if suche a phisition counsell you to take a laske, than see ye remembre that whiche Paule teacheth: whiche is that ye do it not ofte, leste through often prouokyng, nature forgette the office of clensing of the body of her owne motion.

¶ As concernynge meates, whiche be holsome, and whiche vnholsomme, and howe euery kynde of meates helpeth or hurteth, excepte a man declare it to the vttermost, it were better speake nothynge therof: And therfore I wolde haue the authors redde,

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as Celsus, whiche entreateth worthy of the kyndes of meates. And Paulus whiche hand leth at large in .xxiiii. chapters the natures and vertues of meates: or els Galenus whiche by hym selfe is sufficient for al, pretermyttynge nothynge in the bokes of nouryssynge mentes. And so wolde I nowe haue made an ende of feadynge, if there had not chaunced to come to my mynd certaine thinges worthy to be noted. And fyrste I wyll admonysshe you of egges. There is noo meate (sayth Plini) lyke egges that nourisshyth in syckenes, and lyethe not heuy, and that is in stede of wyne and meate bothe. And Auicene affirmeth, that the yolkes of egges of a henne, of a partrige, or of a phesaunte do passe all meates for theym that haue theyr blonde diminisshed or their harte faynted. Alexander Aphrodisius thynkethe that it conteyneth in it selfe the qualites of all the elementes, and to conclude there is in an egge a certayne shewe of the worlde, bothe bycause it is made of the foure elementes, and agayne bycause it is gathered rounde in spere fascion, And hathe a lynely power. Egges fryed manye doo forbydde: amonge the whiche are Paulus and Galenus. And dothe not alowe the foode of hen-

bes. And many other do forbyd the same, al thoughe Marcus Cato praiseth brassicam aboue the mone. He that eateth dayly his fylle of ptisana, his nutrimente Galenus thynketh can by none other meates be hyndred. And the same thynge wolde I saye (sayth he) by beanes: if they fylled not with wynde. Of the vse of milke both in meates and also in medicines, Paule dothe entrete verye goodly. Alexander saythe, mylke is lyghte in digestynge, and nourysseth well. For that may lyghtly go into blondde, that is made of blondde, and in a maner hit is bloud made whyte.

¶ Of manye thynges I haue shewed yon a few, but yet he that desireth to haue helth, ought, saythe Paule, to knowe howe great power wyne hathe. And the same saythe, if wyne frete any man, he muste drynke colde water. And the nexte daye drynke the inise of wormewode, and walke vpon it, he must rubbe his body and washe it, and than refresshe hym selfe with lyttell meate. Wynes that were lately must, and also wynes that be to olde, must be auoyded, sayth Galenus. For these heate to mocbe, and the other nothynge at all. That fedynge sayth Paule, that kepeth a man bare and sklender, is mo-

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che ſurer for the helth, thanne that whiche maketh one fat. But for as moche as lyttell meate gyueth nother ſtrength nor ſtedynes vnto the bodye, therfore he after addethe ſayinge. Suche meates as are of a meane nature, are the chiefe nouryſſhementes of all. For they ingender bloudde of a meane ſubſtaunce. And as ſuche are mooſte meleſte and conuenyent for our bodyes, ſoo be they that bryngе forth yll humours moſt noyful, and therfore muſte they alwayes be auoyded. This ſaythe Paule. And he teachethe more ouer, that rye breadde nouryſſhethe more than all other, and that weaten bread is of harde dygeſtyon and wyndy, and that barly breade is of lyttell ſtrengthe. He that wyll knowe the vttermooſte of fedynge, let hym rede this Paule and Galenus as I ſayde. we in this countrey neuer vſed annoin tynges, in Italy they haue vſed them, but nowe they be al mooſte leſte. And Galene commendethe rubbynges of the body aboue all thynges, inunctyonge oftentymes and many thynges therof, and ſpecially in his bokes of preſeruynge helthe. And the ſame doth Aſclepiades hyghly auance, and Hipocrates alſo very greatly, whoſe ſaying this is, whiche was after hym repeted of many.

Throughe rubbynge, if it be vehement, the body is made harde, if it be softe and easye, the body is made softe, if it be moche, it diminisheth, if it be meane, it fylleth.

¶ In our days that high lerned man Erasmus Roterodamus, vsynge thus dayly and specially in the mornynge at his vprysynge, thinketh therby that he preserueth his helth, the weakenes of his body (whiche is verye great) not withstandynge. And hathe warned me diligently, that aboue all other thinges I and all other studentes shulde vse the same. I folowe the counsell of my frende, and fynde ease therin. Some forbidde washynges and all maner bathes, and they say, that they be vnholsom for all such as be recouered from this disease. I thynke bycause they mollifie the sinowes, and lose them, and therfore they wyll not that water shoulde touch thē, & yet they do not (sauing for that) improue sweatynges. water hurteth the synowes though it be warme sayth Alexāder, not bycause it is warme, but bycause hit is moyst. Paule commending warme washyng sayth thus: It taketh away werynes, it shaketh downe fulnes, it heateth, it mitigateth, it mollifieth, it disperseth, it prouoketh slepe, and maketh all the body fatte. And is very

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commodious and agreable both to man and woman yonge and olde, so sayth Paule. Not withstandynge the Italianes nowe a dayes waste not but very seldome, wherof I doo not meruayll, seinge in tymes past they vsed it dayly as wrytynge testifieth, and also the tokens of the bates remaynynge at Rome, whiche were buylded lyke vnto cities.

¶ In exercises Galene teacheth, that mesure muste be kepte and obserued, sayinge, Immoderatnes I reproue euery where. He lykewyse sayth, As exercise before meate is the chiefest thynge to preserue helth, so is al maner motion after meate most noysful. For the meate is scatered out of the bely before it be digested, and therfore gadreth manye grosse & rawe humours in the veines, wherof al maner diseses are wonte to be ingendred. Paule auyseth vs, so longe to exercise our selfe, vntyll the body begynne to swel & waxe reed, our motions strong, equal, and easye, and the swette seme to be myxed with vapour: than fyrste to reste, whanne any of these begynne to chaunge. They monysshe also to gyue reste and quietnesse vnto that membre, whiche was lately restored to helthe. And Hipocrates sayth: The remedye of the foote is reste. wherof Alexãder ga-

thereth that, that whiche is heled again muſt nedes haue reſt. For motion (ſayth he) cauſeth flowynges of the ſuperfluous matter, whiche maye reyſe and ſtyre vp inflamatiō. The worſt thynge that can be to hym that hath akynge knees, is to ryde, ſayth Celſus. He alſo thynketh it not good for theym that be gowty. The old men exerciſed them ſelfe alſo in voyce, that they mought ſynge and alſo rede more clerely.

¶ I ſayd I wold entreate of theſe thynges, as occaſyon gaue, not moche regardynge any order, but as euery thyng, worthy to be noted, ſhuld com to mynd. And therfore let no man loke for any greatte thynge here, if there be any that wolde knowe, I haue ſhewed in what authors what thynges he ſhall fynde. But loo here commeth an other to mynde, he that wyll preſerue his helth, muſt take hede (ſaythe Galene) to .ii. thynges ſpecially, one is, that the meate be agreinge and mete for hym: an other is, that there folowe good brookynge, and clenſynge of thoſe ſuperfluities, that are lefte of the meate. It is recyted by Paule, that the olde men thought it was ſufficient to defende and preſerue helth, if the burden of the bely and bladder were dayly vnloded well and without

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out faulte, accordynge to the portion of the meate and drinke receyued. Galene as concernynge the Vse of Venus, hathe leste nothynge vntouched, affirmynge that acte to be an ennemy vnto the helthe of all theym that are drye of complexion, and specially of them that are also colde. For Venus (sayth he) is vnhurtefull onely vnto theym that be hote and moyste, and be aboundante of sede. And ageyne he saythe: They that haue theyr bodies well tempered and without fault, ought not vtterly to absteyn from Venus, as they that be cold and dry ought. Also Paule sayth, dyrye copulations hurteth all men, and mooste of all if colde be ioyned to dryeth, soo that they onely, whiche be hote and moyste, may Vse it without ieoperdye. As labours are profytable vnto helth, so are also copulations if they be vsed with mesure. This one thyng ought al to knowe, that all they that haue had the frenche pockes ought with great care, for loue of their fingres to anoyde carnal copulation. Paule iudgeth it well doone to exercyse chyldren, that throughe the labour of body and mynd, they maye be brydeled and restrayned from the Violence of bodyly pleasure. Hipocrates compareth that act vnto the falling sycknes.

Alexander Magnus was wont to say, that copulation and slepe were two the greatest tokens of mortalite.

¶ The holsomes also of the ayre muste be loked vppon, which is a good post of helth. That ayre, sayth Paule, whiche is infected with euyll vapours, puffynge out pestilente blastes, or is nygh vnto a synke or draught, or is musty, or is kepte in a valey, compassed roūd about with hilles, hurteth al ages. And the best ayre is most holsome. For Vnto a temperat body a tēperate aire is profytable, sayth he, and a distempred is for hym that hath a contrary temperature. Sycknes is nothyng els, sayth Galene, saupng a motion without nature. Than he saythe: The phisitions Vnderstande hym to be hole, all whose membres be accordynge to the course of nature: and contrary wyse thanne to be sycke, if any parte go out frome his nature. It is forbydden by the doctrine of the phisitions, that no man drynke streyghte vppon chafynge. They saye also, that all sodayne chaunges are daungerous. This is also admytted for trouthe, that contynuall idelnes is most contrary to good helth. And contrary wyse, Meane exercyse is great aide and succour. Galen sayth, depe reste of the body

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is the greatteſt euyll that can be for the preſeruyng of the helth, as moderate labour is the greatteſte good. As perteynyng to ſlepe, whan it ought to be taken and howe moche Paule teacheth abundantly, and alſo what commodities folowe, whan it is well taken in tyme. With noone ſlepe there is none that holdeth. For ſuche as be of a ſad nature, or be troubled with thought and care, the phiſitions ingeth very good to cal for ſom maner paſtimes and mirth, to fynde out by ſom meanes, wherby the harte maye be chered, and the ſadnes of mynde eaſed. Penſyfenes ſayth Paule, muſt be dryuen away with the ſwetenes of ſoundes.

¶He that is in good helthe (ſayth Celſus) and at his owne libertie, nedeth to care nother for medicines nor oyntmentes. Whiche thynge as I do allowe, and wolde not them that be of good lykyng and helth to be bound greatly to any maner rule of lyuynge: ſoo thynke I it nedefull for them, that haue ben ſycke, or haue ſyckely bodyes, or do folowe ſuche kynde of lyuynge, that they canne not wel defend the bodyly helth, to haue a rule of lyuyng, to order themſelfe by. For Galene monyſheth, that a lawe and rule of lyuynge is in no wyſe ſuperfluous. For diete,

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sayth he, is a verye medicine.

¶ These thynges that I haue here wrytten, moste noble prince, I repute moost profytable to this pourpose, both by myne owne and others experience, and also by the teachynge of theym that were hyghly lerned. The whiche thynges I haue wrytten vnto your excellence, not bycause ye shulde youre selfe make a prose of them (from the nede wherof I besech our sauiour Christ to saue and kepe your magnificence) but that they maye be redy, if any of your courte chaunce to haue nede of them. And of suche thynges as I haue wrytten, ye shall vse the iugement of Stromer, as I sayde before. For your other phisition Gregory Coppus hath sene those thynges alredy, and dyd helpe me in some of them, but that was incidently, when from him I sped me to Moguncia, for busines that I had there. But if it had so fortuned that I myghte haue ben in your courte with him (For than ye were away in Germanye) I shuld haue intreated more warely of all these thynges, and sette forth my booke more perfectly. But how so euer it be now, I praye your excellence to take hit welle in worthe. And I presente hit vnto you for a gyfte and token of this newe yere, whiche

I praye god may be lucky and prosperous vnto you, And as fortunate as your owne harte wyll desyre, without disdayne or enuye of any persone. Thus I commende me vnto you, moofte noble, moofte worthye, moft benigne, and excellent prelate, whom almyghty god long kepe in good helthe and prosperitie. Amen. Wryten at Moguncia with myn own hande.

¶ Thus endeth this boke De morbo gallico, compiled by Vlrich Hutten knyghte.